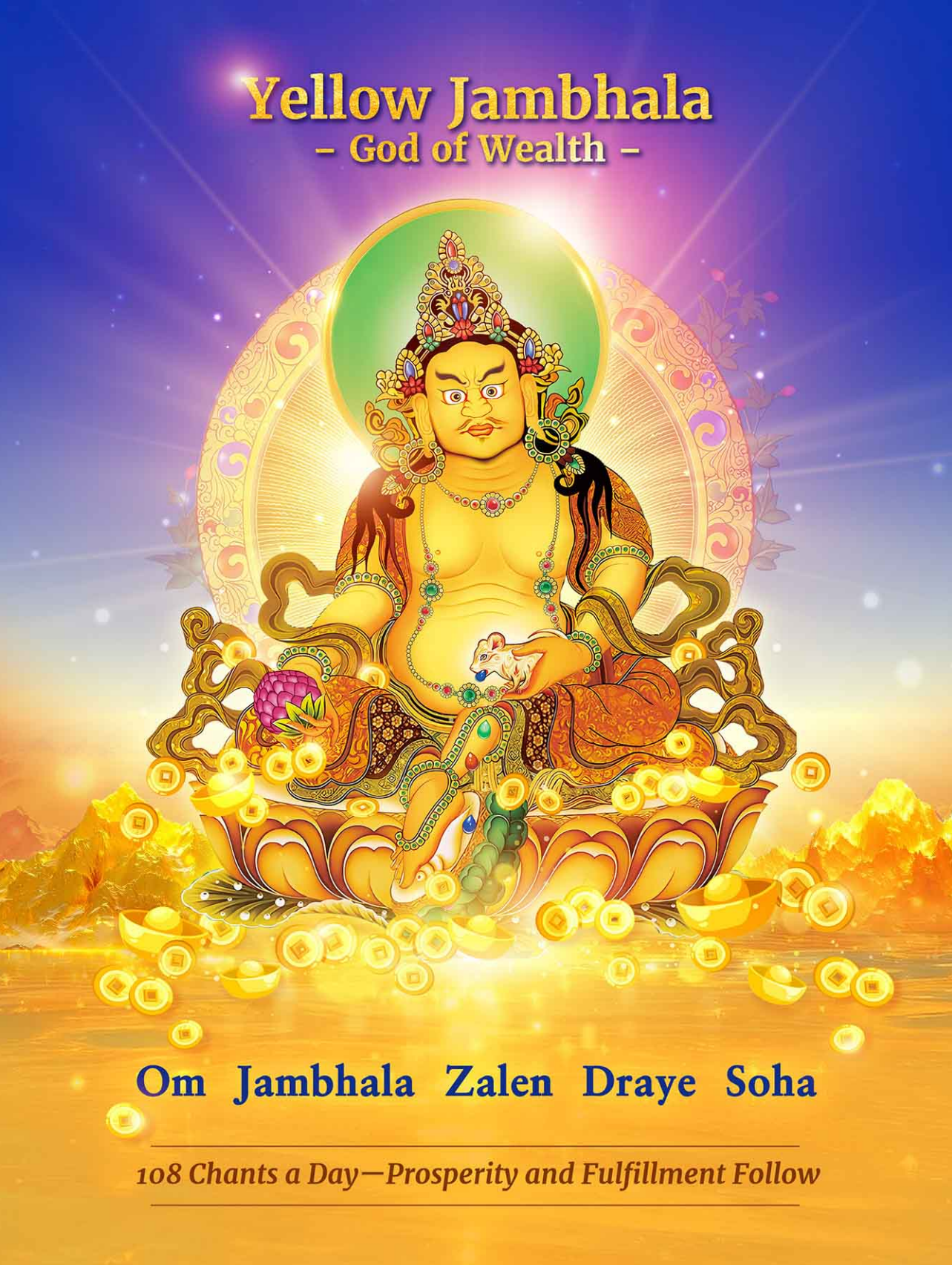
Where the Heart Opens

By Grandmaster JinBodhi

Yellow Jambhala
– God of Wealth –



Om Jambhala Zalen Draye Soha

108 Chants a Day—Prosperity and Fulfillment Follow

Where the Heart Opens

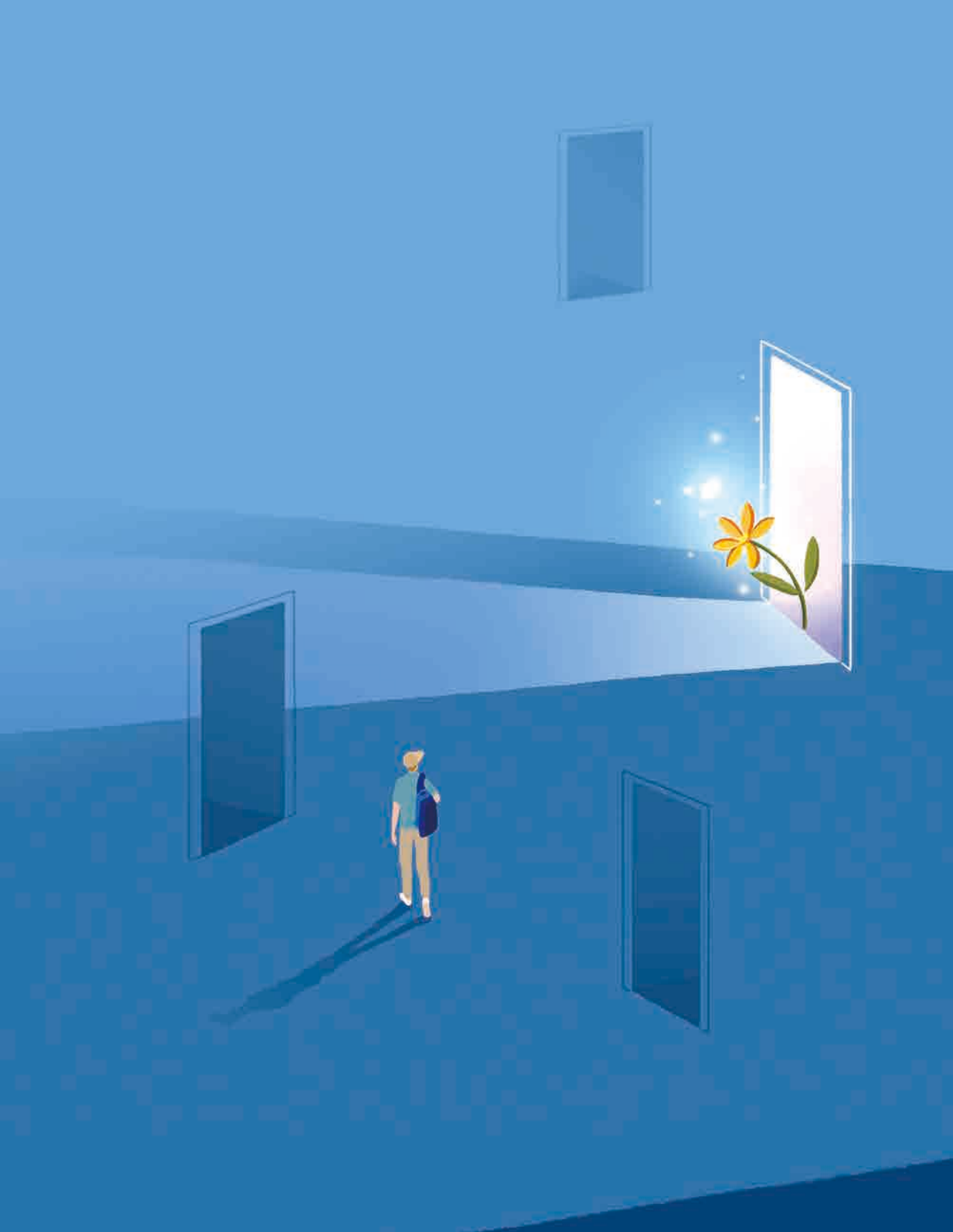
For those who are lost,
the sooner you read this book,
the sooner you will be free.

By Grandmaster JinBodhi

Bodhi Tree Productions Ltd.

This Book Is for Those

Seeking a Way Out of Life's Hardships



Grandmaster JinBodhi

Preface

During my over thirty years of teaching dharma, I have met countless people struggling in pain. Some were plagued by illness, their bodies and minds exhausted. Some met obstacles everywhere in life—family disharmony, career setbacks. Some, despite possessing wealth and power, were trapped in feelings of emptiness and anxiety. Others closed themselves off, avoiding reality, living in loneliness and confusion.

When people suffer, they long for liberation. Many ask me, "Grandmaster, life is so hard—what is the secret to freedom?"

True wisdom of liberation lies in understanding the Tao (the Way). What truly hinders us is never the blows of fate, but the "knots" in our own hearts. The first step to freedom is recognizing the root of suffering.

The human mind is easily clouded by greed, anger, ignorance, arrogance, and doubt, giving rise to endless pain and affliction. To be free from suffering, one must not only govern the mind but also go beyond the impressions of what is seen, heard, and felt, without clinging too tightly to one's perceptions. As *The Heart Sutra* says, "No eyes, ears, nose, tongue, body, or mind."

Why should we not trust our feelings?

Because "all forms are illusions." What the eyes see, the ears hear, and the body senses are not ultimate truths. When we cling to personal feelings and measure everything by momentary gain or loss, we constantly misunderstand others, misjudge the world, and sink into endless distress.

Long ago, there was an old farmer. His family raised a mare with a glossy coat, swift as the wind, which they cherished dearly. One day, the horse went missing. After four or five days, it was still nowhere to be found.

The whole family was anxious. For a farmer, a horse was a precious asset. His wife fretted every day. "Who stole our horse? Without it, what will we do?"

The old farmer, seeing her distress, comforted her. "What's lost is lost. Losing something may not always be a bad thing."

A few days later, the mare returned along with a strong stallion. His wife was overjoyed. "Our horse really proved herself! But since we don't need two, why not sell the new one?"

The farmer replied, "Gaining something is not always good. If it's not ours, let's not be greedy. First and foremost, let's groom and take care of it."

Soon after, a group of young soldiers arrived, claiming some warhorses had been stolen. They were looking for the thieves. The farmer quickly led out the new stallion, explained what happened, and narrowly escaped trouble.

In just a few days, the family experienced an emotional rollercoaster—from the anger of losing their horse, to the joy of gaining back two, to the relief of escaping disaster. A few calm days later, misfortune struck again. Their eighteen-year-old son fell while riding and broke his leg. The farmer's wife despaired. "What bad luck! It's been disaster after disaster. With our son crippled, what will become of us?"

But the farmer remained calm. "Don't be hasty, misfortune may not always be bad." Indeed, not long after, war broke out. All the young men in the village were conscripted, and few returned alive. Because of his injury, their son was spared the battlefield and survived.

Blessings and misfortunes are intertwined. What appears to be good fortune may not truly be good, and what seems like misfortune may turn into a blessing. Life's ups and downs can only be understood when viewed over the span of years or decades. A wise person sees beyond immediate feelings and interests, considering matters through the lens of five, ten, or even thirty years. With such perspective, many problems naturally resolve themselves. It is like taking medicine or an injection when ill: Though painful in the moment, we understand it brings health, so we do not resist like a frightened child.

In life, we inevitably face pressure and trouble, gain and loss. These are valuable experiences. Rather than drowning in suffering, we should shift our awareness, viewing things through the lens of time and compassion. By facing the present with compassion and treating others kindly, crises can often be

transformed into opportunities, and the future will become more peaceful and auspicious. This is the fundamental way to think when confronting worry and stress.

If you are in pain, do not be restless, reckless, or trapped by old habits. Instead, use the wisdom shared in this book to adjust yourself, and your world will be transformed.

In these pages, I also share real-life stories of fellow practitioners (with pseudonyms to protect their privacy). The paths they walked, the sufferings they endured, and the wisdom they gained may hold the very answers you need at this moment.

If you truly wish to change your life, treat this book as your guide for action. Keep it somewhere visible, read it often, and practice its teachings consistently in daily life.

When purity and compassion become your habit, you will discover a life of happiness and fulfillment.

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1

Life and Fate

Many people dream of walking a clear,
open road in life,
untouched by setbacks or hardships.

But the course of life
is never truly without its turns.

Birth, Aging, Illness, and Death

The Facets of Life

I've met all kinds of people and witnessed many stories, but the look on one mother's face remains etched in my memory.

Over thirty years ago, a woman in her sixties, Mrs. Bai, pushed her son in a wheelchair to see me. He was in his twenties and had suffered from rickets since birth. He had never walked on his own. His limbs were twisted and shriveled, and he rocked unsteadily in his chair. To keep him stable, Mrs. Bai stuffed pillows around his back and sides.

After I helped him, he was able to take wobbly steps—his very first steps since birth.

To this day, I still remember the expression on his mother's face. Her mouth was curved into a smile of wonder as an abundance of tears flowed down her cheeks. That silent moment

held the full weight of both hope and helplessness—it would break your heart to see it.

I asked her, "What about his father?"

"Over twenty years ago, he fell to his death at a construction site. I really wanted to end it all then, but my son needed me to feed, clothe, and bathe him. So, I dared not die. What kind of fate is this?"

She often begged on the streets with her son. Out of pity, some vendors would give her vegetables. That's how the two of them survived. Her face was deeply lined; her lips were always cracked and never healed, as if there were no other outlet for her sorrow.

Many people shed tears when talking about their pain and sadness. But she smiled the whole time as she spoke to me. She said, "It's been over twenty years. I'm used to it. I can't cry anymore. I just hope the buddhas and bodhisattvas bless my son, ease his suffering, and let me live a few more years so I can keep taking care of him."

Under the setting sun, the silhouettes of Mrs. Bai and her

son fading into the distance left me deep in thought. Everyone longs for peace and contentment, but to live this life well is one of the hardest things to do. Birth, aging, illness, death; separation from loved ones; encounters with those we resent; unfulfilled desires; and the suffering of the five aggregates, which are form, feeling, perception, mental formations, and consciousness—these sufferings are inescapable for every person.

Over twenty-five hundred years ago, the young Buddha left His palace and saw the world as it was. He saw elderly people hunched over, their fading lives like dry leaves blowing in the wind; He saw the sick lying in shabby beds, enduring pain and helplessness; He saw the fearful eyes of the dying, silently bidding farewell to the world.

The Buddha was deeply moved. In that moment, He felt sorrow and compassion unlike anything He had known before. Whether royalty or commoner, all beings share the same fate—birth, aging, illness, and death. These sufferings bind every life in the endless cycle of samsara.

How can we be freed from inner fear
to find true peace?

Is there a way to rise above illness
and mental afflictions, to achieve harmony
of body and mind?

How can we calmly accept life's
impermanence and the reality of death?

Is it possible to find liberation in
fear and uncertainty?

A solemn sense of mission arose in the Buddha's heart. He had to find a path—a path that would lead beings to free themselves from suffering. That night, His heart was heavy yet calm. Carrying the boundless compassion He had for all sentient beings, He left behind His palace life of wealth and ease, set aside His deep love for His wife and child, and began His journey to liberation.

From Suffering to Happiness

The Aim of Buddhist Practice

One day, a middle-aged man came to see me, clearly distressed. He held a managerial position at an international corporation—well-paid and respected. Yet, as he sat before me, head down and eyes full of exhaustion and confusion, the first thing he said was, "Grandmaster, I can't go on."

I asked, "You have a good job and a happy family—why do you feel like you can't go on?"

He took a deep breath and responded after a long pause. "My life looks fine on the surface, but I live in constant anxiety. I've always worked hard—studying, striving. Ever since I was a child, I have felt like I was stuck in an endlessly spinning barrel. I had poor health when I was young and watched other kids laugh and

play. I always felt like I didn't belong. I was clumsy and lacked confidence, painfully lonely. I struggled in school and always feared I wouldn't make it into college, find a job, or get married.

"Now that I've grown up, I constantly worry I'm not good enough, afraid my company will lay me off any day. I can't sleep at night. My memory is getting poor and my temper is getting worse. I look at my wife and children, but I can't feel the happiness I once had."

He added sadly, "The new employees are young and capable and highly valued by our managers. Now that the industry is struggling, the company has announced layoffs, and my department's performance keeps declining. My entire family depends on my income. If I lose my job, what will we do?

"Whenever I think about this, I feel overwhelmed. I have no one to talk to—so I just pray to the buddhas and bodhisattvas to protect me from getting laid off."

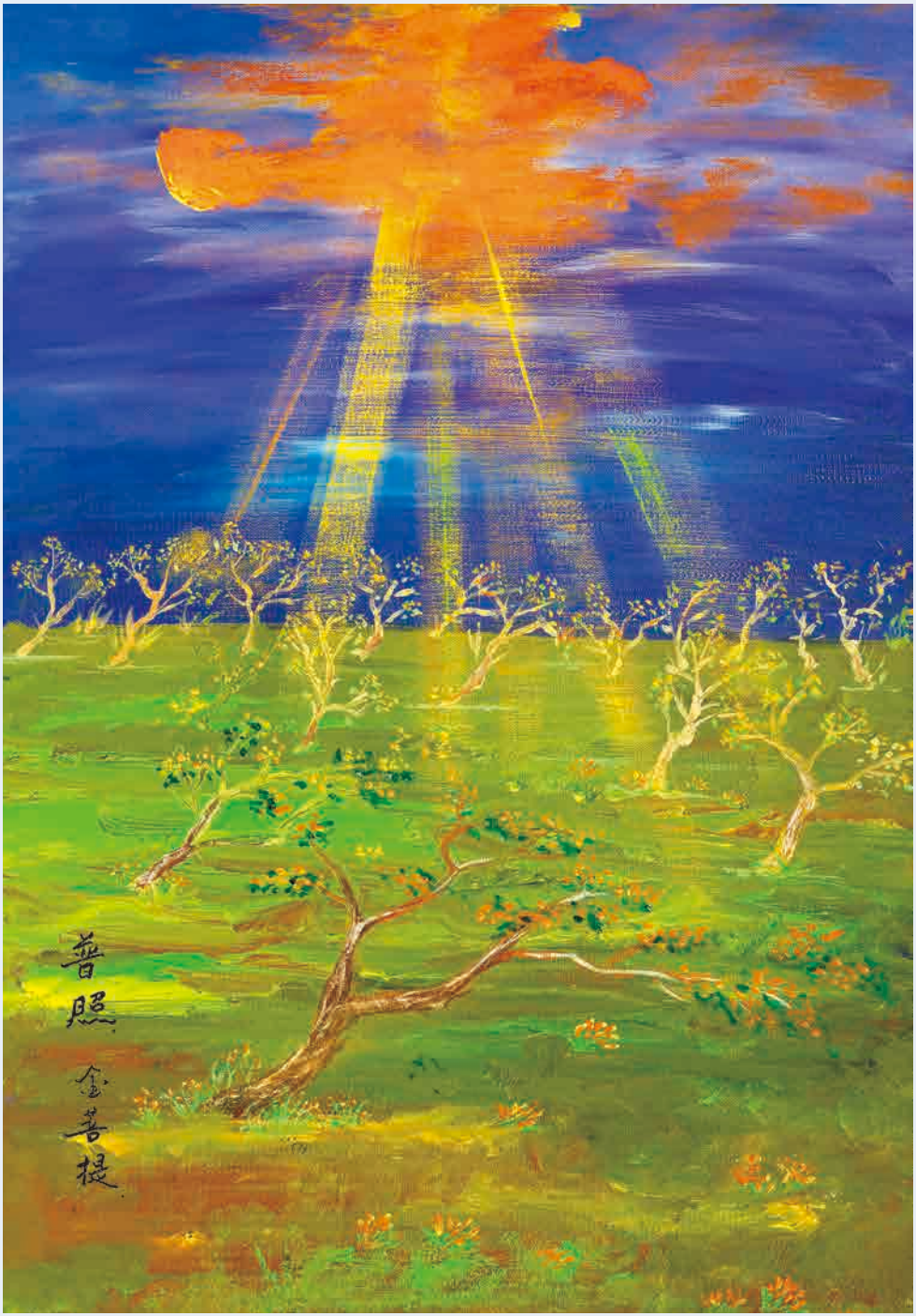
When people's basic needs aren't met, suffering follows. Unemployment is suffering. Illness is suffering. Fear and sorrow are suffering. Being friendless and feeling abandoned are even

greater suffering. An old Chinese saying goes, "Of life's thirty-six thousand days, if it's not illness then it's worry." Whether you fight back or go with the flow, suffering and afflictions ebb and surge—they're always there. This—this is real life.

People often seek Divine help when there is no other way out. The vows of the buddhas and bodhisattvas arise from the real needs of sentient beings. Medicine Buddha's vows are especially clear and compassionate. He vowed, "If I become a buddha, I will help all beings be free from suffering and gain happiness. May they live in abundance, have pleasant appearances, and be free of illness. Even those who have gone astray—if they sincerely recite my name and follow my teachings—can return to the right path."

Buddhism is not just spiritual comfort—it also offers real-life solutions and helps people live more complete lives.

The goal of learning Buddhism is to let go of suffering and embrace happiness.



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The Force Behind Fate

Most wish for a life that's smooth and free of obstacles. But is any life truly a straight path?

Real life is more like an EKG chart—full of ups and downs. Birth, aging, sickness, and death are part of life's natural cycles. Youth fades. Close relationships may become strained or come to an end. Today's beloved may become tomorrow's resentment. The higher you rise, the harder you may fall. People want to possess, yet fear losing; their hearts are filled with constant worry and longing.

So, how can we find peace and happiness?

Only by seeing the truth can we find freedom. Everything that happens in this world comes from the arising of causes and conditions. Things come together and fall apart—life is

impermanent. Everything is constantly changing. "Karma," or "cause and effect," is the invisible force that keeps shifting destiny.

Karma is the momentum generated by our past actions. Once an action occurs, its consequences are already in motion. The one who created the karma bears its weight. Karma can be good, bad, or neutral.

The Buddha said, "To know the causes of your past life, look at what you're experiencing now. To know the results of your next life, look at what you're doing now." This life is the continuation of the karmic effects of past lives, whether you remember them or not. Just like today is built upon yesterday, your joys and sorrows today reflect your past actions. What you do now—whether virtuous or harmful—will shape your future.

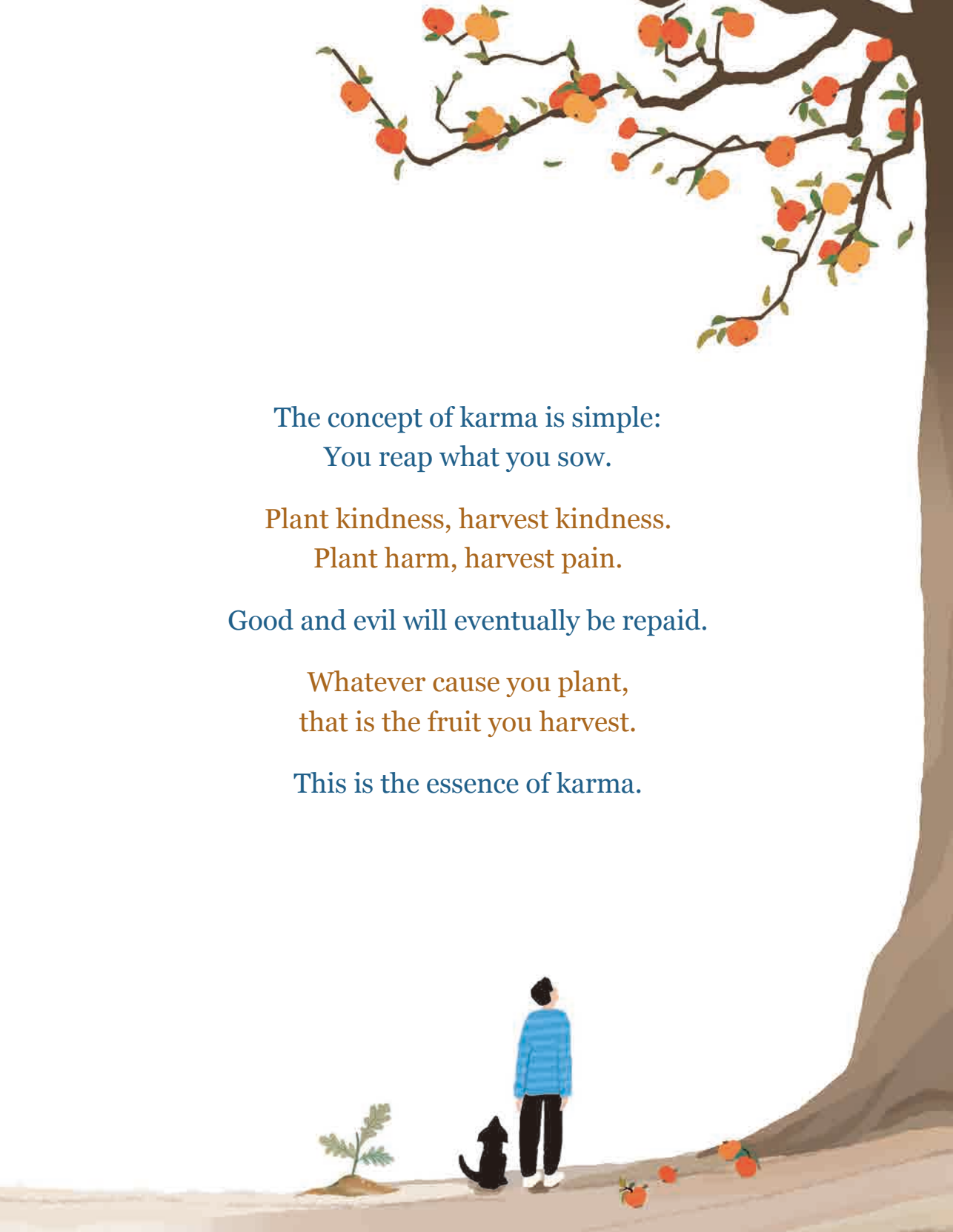
All our current experiences—be they joyful or painful—are karmic effects. "Effect" means the fruit you reap and the feelings that come with it. Karmic effect isn't punishment—it is the natural outcome of what we planted.

Say, you planted an apple tree three years ago and tended it well. When it finally bears fruit, you feel joy and fulfillment. But

if you had no idea what tree you planted, and one day you took a bite and the fruit was terribly sour—so sour it hurt your teeth for days—that too is karmic effect. It is not that the Heavens are punishing you—this effect occurred because you planted a sour apple tree. Your choices and actions gave you that result.

Now imagine a person who, in a fit of anger, accidentally hit and killed someone with their car, then fled. Years later, guilt weighs heavily upon them. Even if the police never catch them, they suffer nightmares, and their guilt may even trigger the development of an illness. If the victim's spirit appears and torments them, even seeks revenge, what will happen? The culpable person will experience mental collapse and physical ailments. Such karmic effects can be worse than being arrested.

On the other hand, take a teacher who genuinely loves children and devotes themselves wholeheartedly to nurturing them. When students make mistakes, the teacher guides and encourages them with kindness. Ten years later, one of those students becomes an outstanding member of society and returns to express gratitude. The teacher feels pride and happiness. This is an example of positive karmic effect.



The concept of karma is simple:
You reap what you sow.

Plant kindness, harvest kindness.
Plant harm, harvest pain.

Good and evil will eventually be repaid.

Whatever cause you plant,
that is the fruit you harvest.

This is the essence of karma.

One Small Action,
A Thousandfold Outcome

Fate is the manifestation of karmic causes and effects—the result of karma accumulated over time.

Once people begin to understand karma, they tend to become more cautious. Why? Because karmic retaliation is never as simple as "you hit me, I hit you back." Feelings of resentment will amplify the revenge, even across time and space, affecting both this lifetime and future ones, trapping people in endless cycles of suffering.

Once the principle of karma is understood, there is only one choice: "Do no evil, cultivate only good." Always lean into good

and kind acts. Avoid wrongdoing, especially those actions that are clearly wrong—learn the importance of restraint.

For example, not killing means not intentionally harming any life. Harming others for the sake of appetite or profit may create hatred, resulting in severe backlash. This kind of karmic retribution doesn't just return one-for-one—it multiplies by the thousands and could lead to life-threatening consequences.

Words are just as powerful. A single malicious slander can ruin someone, making them afraid to go out, work, or even love—it is as if their spirit is crushed and they live forever in the shadows.

There was a student named Zi-He. At 13, she had a quiet classmate she didn't like for no clear reason. She even encouraged other classmates to ignore that girl.

Eventually, the girl stopped going to school. The teacher organized a home visit to encourage her to return. Zi-He joined the visitors and called out to the girl from outside her bedroom door, "Why don't you come back to school?" From behind the

door came a cry: “It’s all Zi-He’s fault I’m like this!” Zi-He froze. She had never realized her actions had such a huge impact.

Over thirty years have passed, but the deep guilt still weighs on Zi-He. She no longer remembers the girl’s name or where she lived, but her angry voice is burned into memory.

And here is what became of Zi-He. When her eldest son was five months old, he suffered a brain injury and developed cerebral palsy. Now twenty, he still requires round-the-clock care. Her younger son was once her hope. But at age nine, he suddenly broke down in tears and said he didn’t want to go to school. In spite of all efforts to change his mind, he refused to attend.

Zi-He pleaded with him, saying, “Please tell me why.”

His answer pierced her heart: “Because no one talks to me. No one wants to play with me.” That moment felt like a knife to her chest.

She suddenly realized—this was karmic retribution, passed on to her son.

The world is like a vast karmic web,
where everything is interconnected.

The harm we once caused others
sends out energy that accumulates and
eventually rebounds into our own lives,
bringing disaster.

Whether it is illness, accidents, career setbacks, or family troubles—when karma strikes, it can be unbearable.

Harming others is like wielding a double-edged sword. Not only does this sword wound others, but it also wounds us, too.

That's why we must speak kindly, act compassionately, and live with sincerity and goodness.

The Buddha established precepts to prevent harm. These rules help us distinguish right from wrong and act accordingly.

In addition to the five Buddhist precepts—no killing, stealing, sexual misconduct, lying, or drinking of alcohol—practitioners of Bodhi Meditation also refrain from gambling, drugs, and consuming wild animals (especially turtles, snakes, and dogs). They also avoid going into business partnerships with other Bodhi Meditation practitioners.

By upholding precepts, we develop discipline, curb harmful behavior, and tame greed—paving the way for a peaceful life.

Kindness Will Be Rewarded

Karmic consequences for wrongdoing are like the sound of a trumpet—a small mouthpiece can produce a thunderous sound.

Likewise, doing good magnifies positive results. There's a saying: "A bit of compassion brings immense blessings." In scientific terms, this is called the "butterfly effect."

Imagine a butterfly flapping its wings in the Philippines, triggering hurricanes and wildfires in the United States, even blowing cars into the sea. Small shifts in energy, across time and space, can cause massive consequences—a scientifically proven reality.

In a small town in Missouri, USA, there lived a homeless man named Billy. He sat on the street corner every day with a worn-out cup, begging for change, barely surviving.

One day, a woman named Sarah walked by and dropped some coins in his cup. In her rush, she didn't notice her diamond ring slipping in as well.

Later, Billy found the sparkling ring and realized it was valuable. It could've changed his life.

He hesitated but decided to ask a local jeweler about its value. The jeweler said, "This is a real diamond. If you want to sell it, I'll give you four thousand dollars right now." For a homeless man, four thousand dollars was a life-changing amount of money.

But Sarah's kind eyes resurfaced in Billy's memory. He said to the jeweler, "This isn't mine. I can't sell it." He quietly walked back to his spot and waited for Sarah.

The next day, Sarah came searching. Billy handed her the ring. She was stunned, then burst into tears. She didn't think the

homeless man would give back something so valuable.

Sarah went home and told her husband about her encounter. Deeply moved, she and her husband launched a fundraiser for Billy. The story spread, and people were touched by his kindness. They raised one hundred ninety thousand dollars.

That day at the jewelry store, Billy made a choice—he chose honesty and kindness over immediate gain. And it was this very choice that turned his fate around. With the money raised through donations, he bought a small house and a car and began planning how to support himself and start a new life.

The greater miracle was that thanks to media coverage, Billy's family (who had been separated from him for sixteen years) found him, and they were at long last reunited.

“Don’t ignore minor good deeds, and don’t indulge in small evils.”

Even the tiniest act of kindness can yield enormous blessings. Making kindness a habit grows merit and fortune and has the power to change one’s destiny.

This is the most direct way to change fate.

Fated or Self-Made

Different karmas result in different fates. Some enjoy wealth and fortune with little effort, while others work endlessly and still achieve nothing—feeling as if fate is cruelly unfair.

Many turn to fortunetelling and are told, "Your life is destined to be hard." They ask me, "Grandmaster, what should I do? Should I just accept it?"

As I always tell them, karma cannot be avoided. If your life is filled with difficulty and troubles, don't see your current reality as an enemy or fear it—first, accept it, then slowly change it.

Is acceptance the same as surrender?

Acceptance means seeing reality clearly and looking inward for causes. It's not passive acceptance, but a demonstration of wisdom.

Our current hardships stem from past karma. If you want

a better future, you must work for it. If you want a better job, you must study diligently.

It is because life has flaws that we act to mend them. The process of reparation and healing can be painful, but it leads to an elevation of one's experience of life.

What seems like misfortune may not be a bad thing in the end. When we view things from a higher and broader perspective, we realize that everything is constantly changing. Today's troubles and crises may be the turning point toward a better future.

The greatness of Buddhism lies in helping sentient beings break free from suffering and attain happiness, enabling people to live better lives rather than passively waiting for the punishment of fate. In facing karma, Sakyamuni Buddha set the best example for us.

His cousin, Devadatta, continually plotted against Him, incited rebellions in His sangha group, and opposed His teachings.

However, the Buddha said to His disciples, "Devadatta is also a manifestation of buddhahood."

Devadatta was like a rival in a competition. Without his provocations, the Buddha might have simply chosen to sit quietly in meditation, immersing Himself in a state of pure contemplation, refraining from teaching or contending with others, a state the ancient Chinese described as "Beyond the Three Realms, untouched by the Five Elements."

But what did Heaven have in store for Him? "Siddhartha, you've practiced for six years—it's time to stop clinging to the peaceful ease of meditation." So, Heaven sent the vigorous and tireless Devadatta, who went around spreading false teachings, forcing the Buddha to chase after him and correct his errors.

Even when Devadatta fled to distant places, the Buddha had no choice but to say, "Bring my swift horse—I must hurry there to teach the dharma, lest Devadatta mislead more people." And so, the Buddha traveled tirelessly, continually teaching the dharma.

In His later years, the Buddha told His disciples, "In fact, Devadatta came to help me cultivate through great challenges. He helped me perfect the Six Paramitas of generosity, discipline,

tolerance, diligence, meditation, and wisdom, and further nurtured my compassionate heart."

Faced with Devadatta, the choice of Sakyamuni Buddha was: "You preach your twisted views, you torment me, yet regardless of whether it is due to past karmic causes, I will put in even more effort to spread the dharma and guide everyone to the correct path of practice."

The Buddha did not choose compromise or surrender. Instead, He worked even harder to spread the right teachings, making up for any of His past karmic debt. This is the proper way to face karma and affliction.

So, when we face troubles in life, we need not worry. Instead, we should commit to spiritual practice and face things calmly. By understanding the law of cause and effect, we learn to be disciplined—we stop complaining about today's suffering because we understand it is the result of past actions. And we no longer fear the future, because as long as we "do no evil, cultivate only good," and observe our thoughts and actions with a compassionate heart, we can take hold of our future.

Creating your fate with kindness and good deeds—that is the wisdom of Buddhism.

So-called “fate” or “destiny” is the result of accumulated karma from past lives, which deeply influences your present life. The saying “Destiny is self-made” means that every thought, every word, every action becomes a seed that shapes your future.

When you understand this truth, your heart can be at ease.

Freed from loneliness and suffering, you learn to seize the present moment and work to build a better life.

2

Recognizing the Root of Suffering

Each of us

is the scriptwriter, director, and

main character of our own life story.

The path we take

is entirely up to us.

Opening the Door to
Health and Happiness

Some people, feeling that their health is poor or that their luck is bad, will invite a feng shui master to adjust their fortunes by strategically placing flowerpots or stones, or by drawing a talisman. Such methods may yield effects, but such effects are often only temporary.

Whether it is "health" or "luck," both are in fact energies accumulated from our past karma. A feng shui master may be able to push unfavorable energy back for a time, but that energy does not truly disappear. Imagine a balloon in the shape of a human body: If one area is overinflated, we squeeze the air to another

spot, yet it remains inside the balloon. In the same way, debts from the past still exist and do not vanish simply because of a feng shui adjustment. Therefore, such approaches can only be called temporary pain relief.

Take headaches as an example. If an irresponsible doctor prescribes painkillers without identifying the cause, the pain may subside for a while but the root remains. The real cause might be poor liver function or emotional distress; for a woman it could also involve hormonal imbalance. Treating symptoms while ignoring causes is clearly not the best solution.

To truly achieve physical and mental wellbeing, we must find the root cause of imbalance. Many illnesses arise from inner obstructions—chronic worry, a burst of anger, or a mistaken way of thinking.

When inner peace is obstructed,
the body becomes blocked like a traffic jam,
and illness follows.

Li Ting was a tall, slender woman in her forties—efficient and capable. Over twenty years earlier she had developed depression, sleeping only two or three hours a night and becoming utterly exhausted. Despite Singapore's heat, she had not sweated for more than two decades. On especially humid days she suffered severe headaches that only painkillers relieved, yet doctors could never find the cause. She also endured a chronic stomach illness for over twenty years; during flareups the pain was so intense she rolled on the bed in agony and at times endured simultaneous vomiting and diarrhea.

One day, Li Ting came to me full of emotion. "Grandmaster, the physical torment is painful enough, but what hurts me more is the hatred and repression in my heart." Her intense suffering came from the hatred she harbored toward her mother. Though Singapore is a very small place, the mother and daughter had not met for more than twenty years.

Why did Li Ting hate her mother so deeply? She felt her

mother was overbearing, always demanding that everyone do things her way. From her mother, Li Ting felt no maternal love—only harm. Other children, she said, were spoiled by their mothers, but she was scolded from early childhood all the way into adulthood. The criticisms she received stabbed her heart like knives and left her with deep feelings of inferiority.

Li Ting never invited her mother to the major milestones of her life, including marriage and childbirth. She even thought that the next time she would encounter her mother, it would be at the elder woman's funeral; only then would she go and visit her one last time. This knot was buried so deep in her heart, and she could not let it go.

Later, through a friend's introduction, Li Ting came to learn meditation with me. While studying "The Empowerment of Compassion," she was deeply moved. "I remember Grandmaster striking his own hand, taking on karma for everyone, and saying we must forgive those who have hurt us. Seeing Grandmaster's

hand red and swollen, I cried out in my heart: 'Grandmaster, I forgive all who have hurt me, and I forgive myself.'"

During the blessing, Li Ting's stomach suddenly started hurting. She quickly ran to the bathroom and vomited everything she had eaten. Afterward, she felt much lighter; from that day on, her twenty-year-old chronic stomach pain was completely gone.

After the class ended, Li Ting decided to visit her mother with her husband and children. She said it was the warmest, most peaceful dinner of her life. "When our eyes met, I felt a deep and gentle motherly love. I finally understood—my mom always loved me, but my own prejudice blinded me to it. I told her, 'I love you, and I'm grateful for all you've done for me.'"

From the moment the knot in her heart loosened, Li Ting felt as though she had been freed after many long, hard years of imprisonment. Her sense of happiness grew and her depression

disappeared. Now she often visits her mother with her family, helping with cooking and cleaning; the household is harmonious.

Later, Li Ting learned Energy Bagua. After two months of Energy Bagua practice, her body, which had not perspired at all for so many years, began to sweat, releasing accumulated toxins. From then on, she slept soundly and no longer had headaches, feeling clear and at ease in body and mind.

Skewed attitudes and behaviors can cause huge mood swings and directly harm health. It is like the process by which a pearl is formed: When a grain of sand enters the oyster, the irritation triggers layers of nacre that, over years, become a pearl. Many illnesses develop similarly: When negative emotions—anger, depression, and the like—accumulate in a particular organ over time, they can eventually become disease.

Li Ting had been blocked by the belief "My mother doesn't

love me." In truth, most parents—regardless of status or background—love their children more than their own lives. Raising a child is arduous; a moment's negligence can endanger the child's life. Of course, some parents do not know how to express love. Owing to their own upbringing or temperament, they may choose strictness or silence, believing this will protect the child and make them strong. Misreading that manner of loving, Li Ting mistook what could have led to great happiness for suffering, enduring more than two decades of physical and mental torment.

If we want to be
free of suffering at the root,

we must first recognize
the root of suffering.

Only by letting go of
the mistaken views in our mind
can we truly open
the door to health and happiness.

Love to the Last Breath

A fellow practitioner once recounted her mother-in-law's dying words. The elderly lady passed away at seventy-eight. Before she died, she said, "Son, ask your wife to step out for a moment."

Hearing this, the daughter-in-law said, "Mom, I'll go out now." She audibly closed the door but did not leave. Instead, she quietly hid in the room and crouched down to listen.

Lying on the bed and gazing at the ceiling, the mother-in-law had no idea her daughter-in-law was still inside. She told her son, "After I die, do not bury my ashes with your father's."

The son was surprised and asked, "Mom, then where would you like to be buried?"

"Beside my cousin," she said.

Startled, the son replied, "Is that proper?"

"You're still young; you don't understand what love is," she answered.

The son hesitated. "That would be very difficult to arrange." The very next moment, his mother breathed her last breath. She passed away stricken by sorrow, devastated that her son might not carry out her dying wish.

Later, the daughter-in-law told me, "My husband has always felt guilty because he didn't bury his mother as she wished."

I asked, "So where are her ashes now?"

She said, "We didn't know where to place her, so we've kept her ashes at home for the time being." Then she asked anxiously, "Grandmaster, I keep dreaming of my mother-in-law turning into an angry ghost and coming after me. Will she really come for me?"

Unable to feel at ease, the daughter-in-law stuck my photo on her headboard. Each night before she went to sleep, she would pray, "Grandmaster, please watch over my mother-in-law; don't let her come after me."

At seventy-eight, she passed away still bound by emotional attachment. Even in her mature years, she couldn't let go of the past.

Life's vexations are like looking for trouble where there is none. Even with life's essentials—health, steady income, a stable marriage and family—the mother felt life was unsatisfactory, believing she had married the wrong man and never letting go of her cousin, even in death.

Such is desire: It gives no peace. Thus, Sakyamuni Buddha warned that the things in life that seem to bring joy often bring suffering instead. Wealth, desire, fame, power—all these can invite trouble. Handsome looks, a fine figure, a pleasant voice, and an obsession with "I like this, I want that" can lead to one's downfall.

So long as greed arises in the heart,
suffering and troubles follow.

Which Is Better, a Big or Small House?

There was a fellow practitioner in his fifties who always wore a frown and looked full of worry. He told everyone he met, "I'm under so much pressure, I'm exhausted!" Later, he was diagnosed with cancer.

He was well educated, had a good job, and earned over a hundred thousand US dollars a year. I asked, "With your income you should be very comfortable in life, why do you still feel so much pressure?"

He said, "I have to pay my mortgage. I upgraded from a two-bedroom house to a five-bedroom house."

I asked, “There are only three people in your family. Why buy such a big house?”

He explained, “I want to prove to my wife and child that I can create a happy life for them.”

I said, “If you work yourself to an early death, will you be giving them happiness or grief?”

What matters more, health or money? This is akin to driving a car that you neglect to take care of; you start noticing that two or three parts are broken yet decide to keep going. Eventually, the car stalls in a place with no help in sight. What if your body ends up like that?

“I must earn money to buy a big house!” This pressure is self-created. If you don’t think that way, the pressure vanishes. Clever people often trap themselves, bound by false appearances of pride, status, and dignity.

I have a certain respect for people whose minds are simpler. Even if they live in a humble dwelling, they’re content. Ask them, “How can you be happy in such a shabby place?” They’ll

say, "Because I don't pay a mortgage or need to borrow money." Whether life is bitter or not is a feeling of the heart. Let go of fixation and delusion, and you are instantly free.

I am not advocating for absolute minimalism; I am advocating for less greed. We must discern our desires. Reasonable needs—such as buying a thick coat for winter—are legitimate. But if, seeing someone wearing a gold ring, you tighten your belt to buy one just to show you can, that goes beyond life's necessities—that is attachment and greed.

Remember this:
Extreme pursuit is always a mistake.

I Ching (The Book of Changes) teaches that "Yin is within yang, yang is within yin." Destiny is like this; energy is like this. When we aggressively store and accumulate a certain energy, we push it to a peak; having reached the peak, the energy erupts and a great explosive change inevitably follows—things reverse when they reach an extreme.

These principles of the Tao were etched into my mind in childhood, and my master often reminded me of them. When practicing Energy Bagua's Double-Yang Palm, I once asked him, "If I focus on practicing the Double-Yang Palm, can I reach the pinnacle of martial arts?"

My master said, "No. With double yang, yang is lost."

I said, "Then I'll practice the Double-Yin Palm."

He said, "Pursue yin alone and you will gain nothing. The balance of yin and yang is the only right path."

I asked, "If yin and yang are balanced and cancel each other, won't the effect of practice disappear?"

"Wait three years and see," he answered.

In time I found my health better and my energy stronger. All things are built on yin–yang balance. Balance does not mean mutual cancellation; it means steady rising. Excessive pursuit leads to disaster; only balanced growth is safe. With this understanding, does the urge to grind for money begin to fade?

“Yin is within yang, yang is within yin.”

Destiny is like this; energy is like this.

The Twitching Left Eyelid

In the United States, there was an elderly disciple of mine, an insurance broker. She was very capable, even shrewd in her ways. She was still working in her eighties. When it came to making money, she brimmed with energy, unlike most people her age.

One day she received a phone call: "We're from such-and-such group. Congratulations—you've just won sixty thousand dollars!"

Delighted, she said, "My left eyelid's been twitching the past few days; as the old saying goes, 'the left eye jumps for money'! It's really true!"

The caller continued, "You're so lucky! Let's confirm

your name, age, and other details. As soon as you pay a six-thousand-dollar 'prize tax,' you'll receive the money. You should have it in two hours."

She said, "All right, but I should tell my son first. He's a lawyer and knows about these things."

The caller pressed her. "There's only an hour left before the claim deadline—if you make the call to your son, is that enough time?"

Hearing that, she hurried to transfer six thousand dollars from her bank account.

A week passed and no prize had arrived. She told her son about it. Her son said, "Mom, you were scammed."

Bitterly angry, she collapsed with chest pain and was rushed to the hospital, where she stayed a full month. After she was discharged, she came to me, weakly pleading, "Grandmaster, please bless me and dispel this misfortune."

I said, "You're a smart person—how could you do something so foolish?"

She said, "I thought it was wealth bestowed by you, Grandmaster. My left eyelid was twitching, so I believed it was a blessing from the Bodhisattva."

Greed brings loss; giving brings gain. When the fire of greed ignites, reason vanishes. We are sharp in small matters, but foolish in big ones. May everyone cultivate the wisdom and discipline of no greed. You can post a sign which reads "No Greed" where you often look, at home or in the car, to remind yourself.

Do not be greedy for small gains;
taking a loss can also be a blessing.

With this wisdom,
one can pass through life
in peace.

Crisis or Opportunity?

A disciple who ran a large business said to me, "We want to invest in a world-famous pharmaceutical company. This company plans to build a factory, and we have a piece of land that suits them. The market value of the land is about one billion US dollars. The investment is huge, so we'd like your advice, Grandmaster."

I said, "I don't handle business matters."

He said, "Grandmaster, any suggestion from you will do."

I said, "Three words appear in my mind: 'zero,' 'nothing,' and 'air.'"

About a year later, he came especially to see me and presented me with a very expensive watch. I didn't recognize the script on it, so I took it to a watch shop. The shop owner exclaimed, "This is rarer than our store's crown jewel! Handmade by a Swiss master

and already out of production."

I called the disciple and said, "Your gift is far too expensive—why did you spend so much?"

He and his wife replied gratefully, "Not at all! Grandmaster, you saved us a billion dollars—this is just a token of thanks."

I asked, "So the investment succeeded?"

He said, "When you mentioned sensing 'zero, nothing, air,' I decided not to proceed. Another company rushed in to take the offer and ended up losing a full billion dollars." This disciple is truly blessed and has the determination to resist such a great temptation.

Often, when opportunity seems to arrive, crisis accompanies it. In the face of potential profit, especially with major decisions, give yourself time to settle and think. Examine your motives with a clear and pure mind. If greed threatens to sprout, correct it while it is still just a seed. This is Buddhist wisdom known as "Profound Insight." Apply it to life's choices and judgments, and you will gain peace and auspiciousness.

Who Is Directing Your Life?

Zhang and Lee worked in the same department and had long shared overtime and late nights working on projects. Zhang was two years older, joined the company two years earlier, and was more familiar with the company's inner workings. Whenever Lee encountered difficulty, Zhang would help him out, feeling they were brothers in the same boat.

One day the manager suddenly announced that Lee had been promoted to department head. The news doused Zhang like a bucket of cold water. That night, Zhang couldn't sleep, tossing and turning in his bed. His heart felt like it had been pierced by a thorn. Sleepless, he paced the living room: "Why did Lee suddenly get promoted? I saw him sneaking about the other day, did he send gifts to management? Something's fishy!"

From then on, the relationship between the two colleagues

soured. Each time Zhang saw Lee, his heart felt weighed down by a stone; he felt bitter, overlooked, and angry. These resentful flames burned ever hotter, until even in his dreams Zhang fixated on Lee making mistakes at work. Then, it happened. Lee made a mistake at work, but their manager, without checking, scolded Zhang instead. Zhang felt wronged. He thought, "It was obviously Lee who did this, why am I the one taking the blame?" But the manager didn't give him a chance to explain; after scolding him, he kicked him out of his office. Zhang couldn't take it; the veins in his temples bulged violently.

He was caught in a downward spiral. One night, Zhang's wife prepared dinner, but it turned out to be a bit salty. Zhang snapped at his wife, "What is this—do you own a salt factory?" And throwing his chopsticks down, he stormed out.

Wandering the neighborhood in a foul mood, he was beset by a barking dog. In a rush of anger, he kicked it. The dog's owner, a ferocious-looking woman, was enraged, yelling, "How dare you kick my baby! Do you know who I am?"

Zhang slapped her. "Your dog barked at me, and now you're

barking at me too!"

The woman's husband arrived in time to witness the incident. "You hit my wife! Do you have a death wish?"

At this point, Zhang was completely blinded by rage. He saw a brick at his feet, grabbed it, and smashed it into the man's face. The man collapsed, blood gushing. His wife screamed and called the police.

Days later, the court sentenced Zhang to two years for intentional injury and ordered him to pay tens of thousands in medical expenses.

In prison, Zhang was full of regret. His wife visited him and cried, "How did our good life end up like this?"

After much thought, Zhang said, "It's my manager's fault—and Lee's!"

Who's really at fault in this story? Zhang and Lee used to be like brothers, supporting each other through thick and thin, but when Lee got promoted, their friendship immediately sank. Zhang couldn't control the flames of jealousy in his heart. With each

new day, the flames seared deeper, driving Zhang to kick a dog, hit people, and eventually land in jail. That fire of jealousy kept burning, until it burned away his good life and future.

In truth, each of us is the scriptwriter, director, and main character of our own life story. The path we take is entirely up to us.

If our hearts are filled with anger, malice, and greed, that negative energy will snowball, growing bigger and bigger until it leaves us battered and bruised. But if our thoughts and intentions are rooted in compassion and light, wisdom and enlightenment will follow, and the road of life will naturally grow broader and brighter.

Unearthing the Root of Your Troubles

A single man wants to find a partner—a perfectly normal wish. The problem is, he insists on finding the "perfect partner." One girlfriend after another, but none ever seems good enough. He doesn't earn much, does not have remarkable looks, yet wants a girl who's beautiful, has a nice figure, does the chores, and spends wisely. Where would you even find someone like that?

Finally, he meets a girl he actually likes and gathers all his courage to profess his love. But after he pours his heart out, she replies, "I'm married. My child is already three years old!" Now that's the very definition of crushing disappointment. The pain of not getting what you want is bitter, and even when you get it, the fear of losing it brings its own suffering.

So, he consoles himself: "I'm not good-looking, I'm not capable, I'll just forget it. I'll focus on my spiritual practice instead." But do you think giving up on finding a wife will make the worries disappear? It is not that easy. Let go of worldly troubles here, and new spiritual troubles pop up there: "That senior disciple has great dharma powers, that newbie has the Divine-Eye, why am I not as good as them?" Jealousy arises, and with it come disputes and troubles.

Many people have read *The Platform Sutra of the Sixth Patriarch.* Master Huineng followed the Fifth Patriarch of Zen Buddhism to learn cultivation. One day the Fifth Patriarch gave his disciples a challenge. In response, the most advanced disciple at the time, Shenxiu, wrote this verse on the wall:

"The body is the Bodhi tree,
The mind like a bright mirror stand.
Polish it diligently,
Let no dust alight."

Building upon that foundation, Huineng wrote another verse:

"Bodhi has no tree,

The bright mirror no stand.

Since nothing exists,

Where can dust alight?"

Not long after, the Fifth Patriarch passed the robe and bowl—symbols of the dharma transmission—to Huineng. It wasn't a grand graduation ceremony; it was done secretly at night. The Fifth Patriarch told him, "This robe was worn by Bodhidharma, and this bowl was left by him. From today onward, you are the Sixth Patriarch."

Huineng asked, "What should I do next?" The Fifth Patriarch replied, "Child, run for your life!"

Before dawn, Huineng escaped with the robe and bowl. But even so, a group of disciples that disagreed with the Fifth Patriarch's selection of successor chased after him to seize the dharma treasures. He ended up hiding deep in the mountains, living with hunters, for fifteen years.

I think *The Platform Sutra* is remarkable. Unlike some scriptures that paint dharma masters as princes or princesses who suddenly

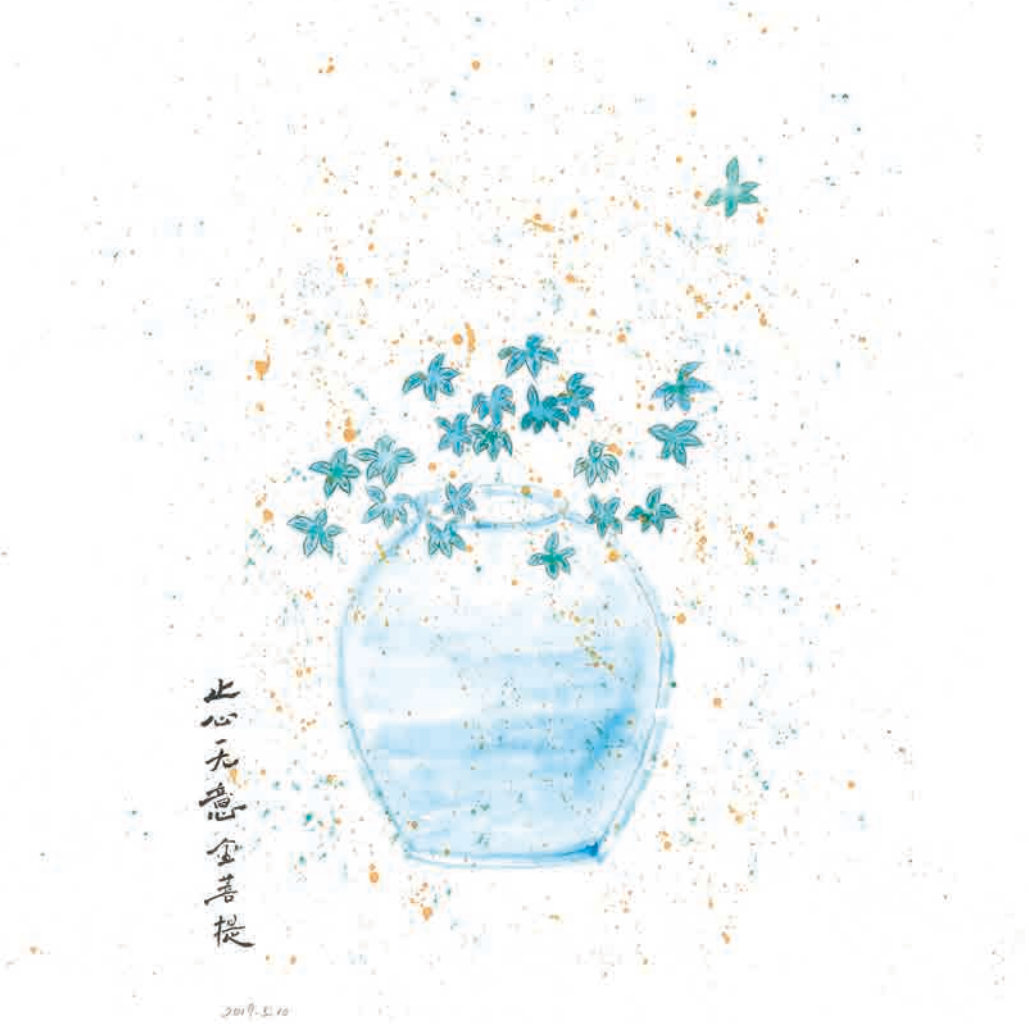
become enlightened, *The Platform Sutra* is real and raw—even after his awakening, Huineng nearly got killed.

That is the reality of self-cultivation. And it begs this question: Does spiritual practice mean no greed or jealousy? No—it depends on the situation. Those who wanted to kill Huineng were perhaps compassionate people the majority of the time, unwilling even to step on an ant. At mealtimes, if they found a bug in their food, they'd gently place it back on a tree. Such compassion—yet, when it came to the pursuit of ultimate enlightenment: "So, the master gave the dharma seal to him? Let's get rid of him." All sense of compassion forgotten in an instant.

Even on the path toward awakening, attachments re-emerge—jealousy, slander, hostility, the urge to destroy. For practitioners, even an excessive attachment to "becoming a buddha" is a form of greed. The more you crave enlightenment, the further it slips away; the more you crave wealth and status, the more likely you are to be hurt by them.

At the root of human suffering is desire. The moment greed arises, troubles follow.

If you want peace and blessings,
you must let go of all attachments.



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Life Through Enlightened Eyes

To leave suffering and find joy, first understand the true nature of things. Often, what you feel now and what results later are entirely different. What tears your heart today may in two years be nothing much and after five years, you may even see what was once a hardship as a blessing.

A young female practitioner—pretty, from a comfortable family with a father who was a government official—fell for a penniless youth from a mountain village. She claimed she would marry no one else. Her family nearly cut ties with her, feeling disgraced by her choice of partner.

When she got married, her family looked down on the groom because he was poor, even refusing to acknowledge him as their son-in-law for many years. The woman suffered greatly under such pressure. However, in spite of the family's ill-treatment of him, the man gradually rose to success and eventually became very wealthy. At that point, the family's attitude completely changed—now they praised their daughter's foresight and good fortune, boasting about her to everyone.

In short, the good and bad you experience at any given moment should not be clung to. What seems good now may not truly be good; what seems bad now may not truly be bad. Everything in this world exists within a constant play of illusion and reality. All that you cling to is but illusion—yet this "illusion" does not mean nonexistence, but rather that it is insubstantial. Like a martial arts move: When a fighter throws a punch, the front hand is a ruse, while the real force comes from the rear hand;

similarly, the front foot may look like it's sizing up for the strike, but the real kick comes from the rear foot.

To avoid being bound by suffering in life, understand that everything is an illusion. All worries arise from your own fears and expectations, not from the world itself. No matter how turbulent your mind is, the world remains as it is—both chaotic and beautiful, with yin and yang, birth and death, gatherings and partings. The world is always in flux.

Once you grasp that all is illusion and re-examine life, you will realize: All worries are self-created, and what many people chase after in life is in fact so fragile. You may even look up and sigh, "Who truly sees through this vast life? Why torment myself with such entanglements?"

Upon waking in the morning, tell yourself: "What I already have is enough. I have enough power, enough wealth. A simple life is wonderful. The sour, sweet, bitter, and spicy flavors of life

are all precious experiences." With such gratitude in your heart, you are no longer rushed, no longer panicked, no longer chasing after extreme power, wealth, or false wonders; no longer overly worried about your children's future; no longer troubled about who will inherit your estate after death—because Heaven already has its arrangements.

With the rise of a single thought, worries follow. Release that thought, and your body and mind are free. At the moment of letting go, even if you still face the same life circumstances, your heart will no longer be fearful or swayed by emotions but will return to tranquility and peace.

Ancient Chinese painters often painted reclusive scholars immersed in Nature. In a painting filled with heavy snow, towering mountains, and rushing rivers, an old scholar rides a donkey through the cold in search of plum blossoms. He seems to have transcended worldly affairs, leaving behind the disputes of his work, the trivialities of village life, and the quarrels and

complaints of his wife. All of that resides in yesterday; now he wanders freely, his heart returning to the vastness of Nature, as if he were already an immortal.

As *The Heart Sutra* says, what the eyes see, what the ears hear, what the nose smells, what the mouth tastes, what the body feels, and even all thoughts of the mind—let it all fade and then let it go. When desire fades and you return to simplicity, you gradually enter a state of profound purity, living in harmony with Heaven and Earth. The outer world may still surge with waves, but within, your heart becomes like the starry sky—silent and vast, free of worries, beyond gain and loss, broad and embracing, merging ever more harmoniously with the world.

Practicing the Buddha's teachings does not mean giving up life; it means letting go of greed and attachment, and cultivating a freer, more expansive state of mind.

"All is created by the mind."
Within each person lives both a demon and a buddha.
The demon of greed drives one to resentment, attack, seizing, and destruction, while the buddha within inspires compassion, tolerance, care, and love.

When you understand these truths and begin
to awaken your inner buddha with compassion
—watching over and guiding
your own thoughts and actions
—then you start to transform life from its very root.

3

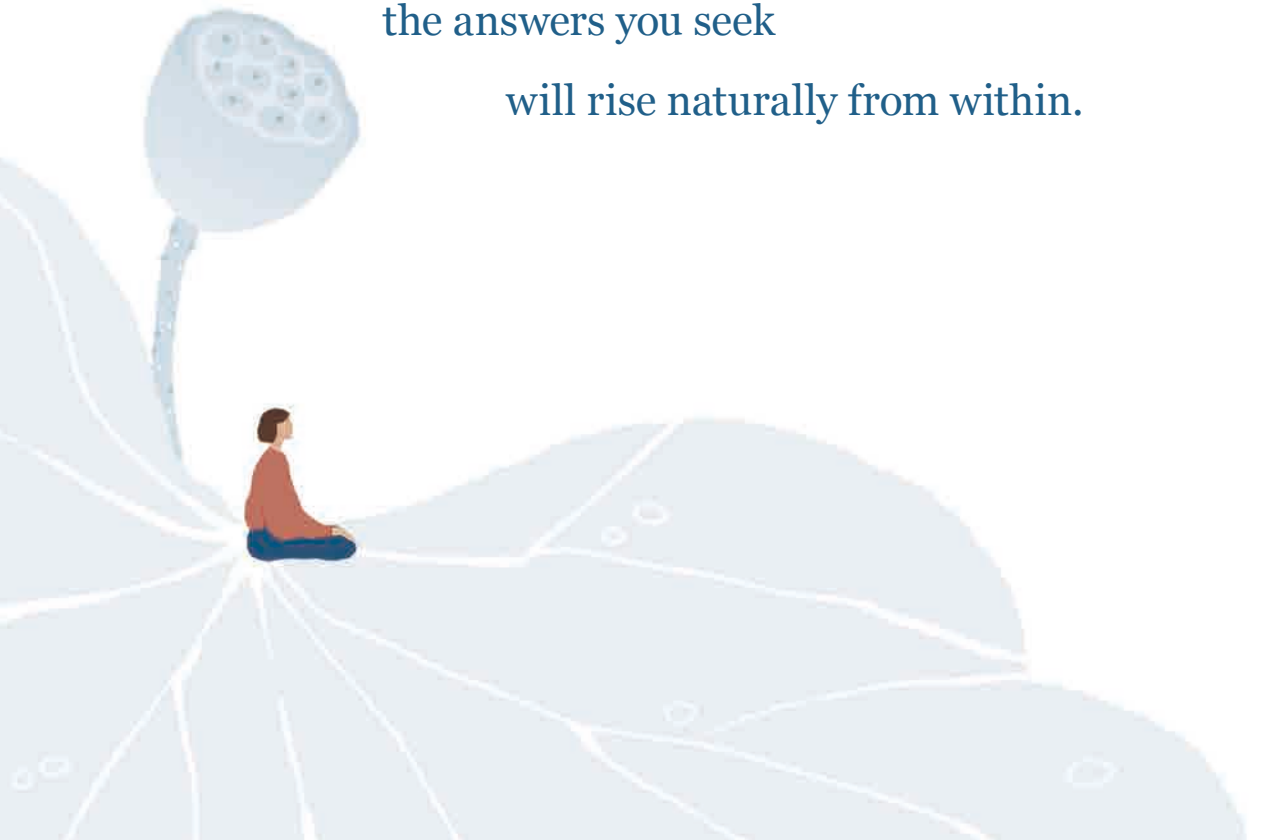
The Realm of Zen

When your mind

becomes still and pure,

the answers you seek

will rise naturally from within.



Meditation Brings Health to Body and Mind

Human beings are complex lifeforms. From the very first day we come into this world, the brain never stops; it is the nature of the mind to run endlessly. However, when the mind is overworked, the body and spirit become exhausted, which may cause a decline in function or even illness. For this reason, the meditation methods I teach are about "countering movement with stillness"—using purity and calm to achieve health of body and mind, and ultimately, higher states of wisdom.

I once had a disciple in her forties who worked as an auditor. She was sharp and capable, thin in build, and wore round

glasses—looking much like an old-time bookkeeper. She told me, "Grandmaster, I may look skinny as a pole, but I have a really big appetite. Others feel full after one bowl of rice, but I digest it so fast that I'm hungry again in no time. My stomach is always rumbling with hunger, and my hands and feet are always cold."

I looked at her and said, "Those are signs of too much energy being burned up."

She nodded, sighed, and replied, "Yes, staring at ledgers all day makes me dizzy. After work, I feel like my legs can barely hold me up, yet I still have to muster the strength to drive home. I also have floaters—my vision is full of black specks swirling around, blocking my sight, which drives me crazy."

I replied, "Go practice Energy Bagua and restore your energy."

A few months later, she came to me glowing with health. "Grandmaster, it's truly amazing! After two months of Energy Bagua, I don't eat as much as before, yet I've actually gained some weight. My hands and feet are warmer, and I'm not nearly as tired as before."

I smiled and asked, “That’s good progress. And what about the floaters?”

She replied, “They disappeared a while ago. Now my eyes see perfectly clear, like new again.”

This is the incredible power of self-cultivation. With deeper practice, the body naturally responds. In some, physical changes occur such as smoother skin, while in others, illnesses gradually ease and disappear. After a period of practice, people who never sweated from their hands or feet begin to feel warmth and even start to perspire; this is a great sign that the meridians in their limbs have opened. And after three months of practice, many elderly people see their age spots fade; after a year or two, some even regrow black hair or new teeth, and enjoy a steady improvement in their health.

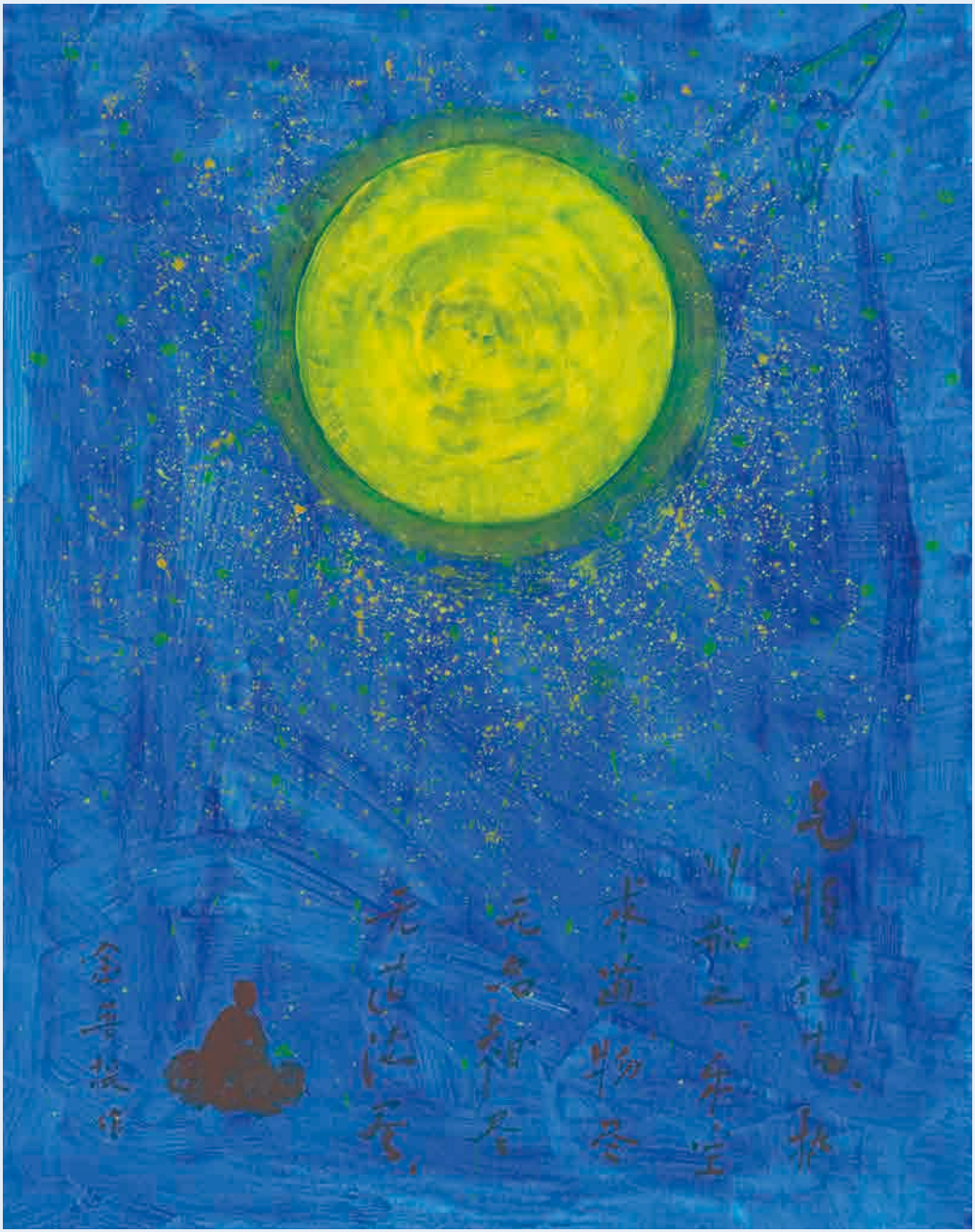
Thus, the process of self-cultivation naturally brings about health and harmony, transforming the body from a murky, impure state into one of radiant brightness and purity. When viewed with

the Divine-Eye, a healthy body looks like white frosted glass, even crystal clear. But with illness, the body darkens or shows chaotic, mixed colors.

Self-cultivation brings brightness to both body and mind. The body is form; the mind is consciousness. Together they are like water: The purer they are, the less likely they spoil. Just as pure water keeps longer than milk tea, the human body, too, is healthier when pure. A mind weighed down by worries and distractions usually leads to poorer health; a body and mind that are simple and bright often result in better health.

That is why meditation masters of the past reminded us to "sit down and stop thinking." Yet, beginners usually cannot control their thoughts—within minutes, they drift into daydreams, full of restless chatter.

So, how can one enter a state of pure, bright mind and body?



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In truth, when thoughts are simple and not scattered, that is purity.

Transforming complex thoughts into a single, simple focus brings excellent results in practice. The methods I teach—whether the Meditation of Greater Illumination, Energy Bagua, or seated meditation—all use the principle of "Let one thought dissolve ten thousand distractions," guiding the mind into correct visualization. By practicing with diligence, one moves from complexity to clarity, unifying body and mind, entering the state of Zen, and achieving remarkable results.

Meditation Calms Emotions

The power of meditation lies in purity. Imagine scooping a bucket of water from a river—mixed with leaves and silt. As the water settles, the heavy muck sinks to the bottom, while the light debris floats to the top, and the middle becomes clear.

The process of meditation works the same way. Through methods of stillness and clarity, the body becomes calm, the restless heart slows down, and the noise the ears hear fades away. When the body and mind are completely relaxed and return to their most peaceful and natural state, wisdom arises. In the past, even the smallest matters felt like obstacles. But after you self-cultivate awhile, even conflicts with others or serious difficulties no longer disturb the mind.

More than ten years ago during Thanksgiving in Vancouver, a student's son came to the center with flowers. Smiling, he said,

"Grandmaster, today I came especially to thank you for teaching my mother meditation."

He explained, "My mom used to have a terrible temper. Let me give you an example. Her specialty was preparing dumpling filling, which she did every weekend early in the morning. She didn't use pre-ground meat but would chop it herself. I worked hard during the week, so weekends were the only time I could sleep in. But when she'd see me still in bed, she'd storm into the kitchen and start chopping away. The knives pounding on the cutting board were so loud I felt like I was the one being split in two, even while I was still under the blankets! When I'd peek out, there she was, hair flying, eyes staring with fierce intensity, knives in both hands banging like drums.

"One day at lunch, I cautiously told her she didn't need to make dumplings every week. She just glared at me and snapped, 'You think I like making dumplings?'

"But after she learned meditation from you, it was like she became a different person. Now, when I sleep in, the house is so quiet that I'm not used to it! Sometimes I can't help but ask, 'Mom,

why don't you chop filling anymore?' She just laughs and says, 'That's too much work!'"

The son chuckled as he finished his story. "Grandmaster, I came today with gratitude. These flowers are for you. Honestly, I even thought of bringing a plaque that reads: 'Bodhi Meditation —Defeating the Household Menace!'"

When the mother put down her knives, the whole family relaxed. Why was there such a change?

The process of meditation makes the brain more flexible, emotions more stable, and the heart broader. Many people get angry for no reason, often because of narrowed blood vessels and poor oxygen supply to the brain. With meditation, blockages slowly clear, and people become more open, healthier, and lighter.

This is why when people practice the Meditation of Greater Illumination or chanting, many often can't stop tears from flowing. When the tears dry, streaks of white residue appear on the cheeks, like salt. These white substances are actually what was blocking the body. If lodged in the eyes, vision may decline; if in the brain's blood vessels, reactions may slow. Through meditation,

these blockages are expelled, blood flows smoothly, and people feel more open-minded, happier, and smarter. Health and wisdom naturally follow.

But this is only the beginning. With deeper cultivation, every cell radiates compassion like diamonds shining, which is true great wisdom. At that level, understanding becomes more complete and profound, with a broader heart and worldview. Life's troubles can be faced with ease, and life itself becomes lighter and freer. Not only can one manage a family harmoniously but even lead a business—transforming from an ordinary worker into a boss. One's whole state of life is elevated.

The Wisdom of
Embracing the Present

A young man once wrote to me, "Grandmaster, I've been working for almost a year now. The company environment is great, and my colleagues are friendly. But the work is very challenging. Every day I'm working overtime, completely overwhelmed, and my body can hardly take it. Even though I try very hard, my mind often feels stuck. I get anxious and irritable. Sometimes I even think, maybe I should just find an easier job. But then I worry I'll regret giving up. What should I do?"

Here is my reply, which I hope can also inspire other young people facing similar struggles:

For someone just starting out in the workplace, being able to find a job that is both challenging and provides opportunities

to learn is particularly fortunate. Such work often comes with a fast pace, pressure, and unfamiliarity—this is a normal part of the process.

If you want to go further and steadier in life, don't only look at present difficulties—look toward the long-term future. My advice: Don't run away easily, and don't complain. Instead, improve your body and mind through meditation, exercise, and dietary adjustments, to help yourself adapt to a new lifestyle.

When facing problems at work that feel unsolvable, don't rush to think of an immediate solution. First, use meditation to calm yourself down. Imagine: If your mind is like a pot of boiling soup, constantly churning, you can't tell what's inside. Only when the mind settles can wisdom arise.

Don't fall into anxiety or self-doubt just because you work slowly. When I was young, I had no confidence either, once asking my master, "Can I really do this?"

He looked at me and asked in return, "Do you want to?"

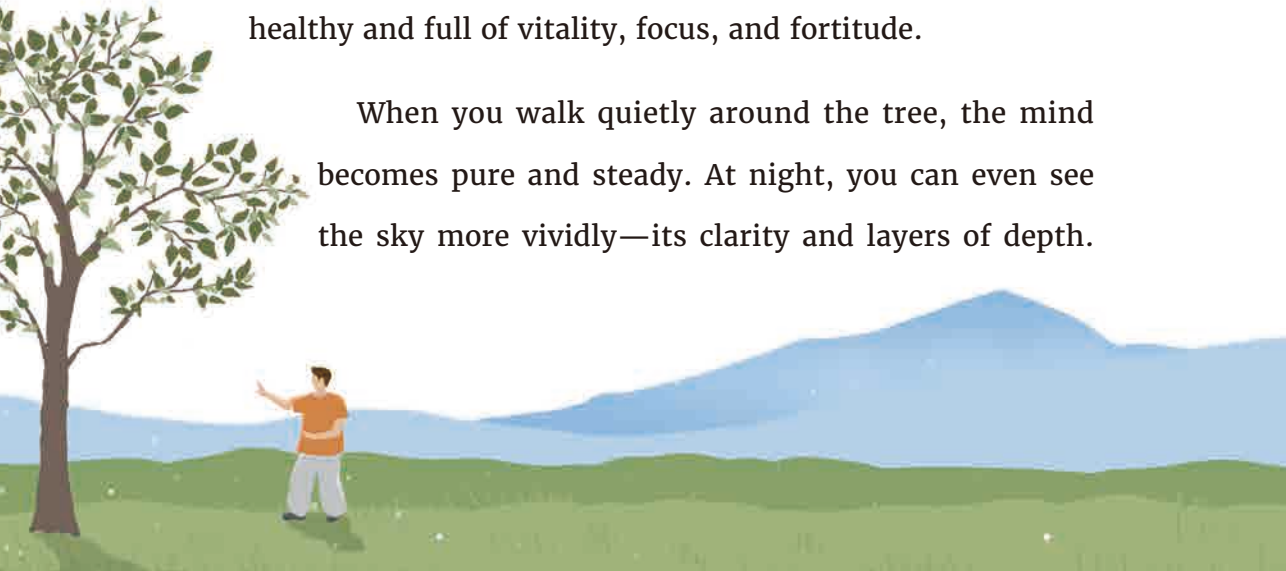
I answered, "Yes."

He said, “If you want to, how could there be anything you cannot do? Focus on the present moment, unify body and mind, and you will succeed.”

So, instead of letting your mind be tangled and restless, ground yourself and wholeheartedly focus on the task at hand. That’s the most efficient way.

I suggest you practice Energy Bagua for one hour every day. When I was a child just starting to learn it, my health was very poor. Walking for an hour had me drenched in sweat, but I persisted until I practiced for three hours. I was so exhausted that I needed to use my hands to lift my legs onto the bed. But it was through this training of my hands, eyes, and body, and honing of my technique and footwork, that I became physically healthy and full of vitality, focus, and fortitude.

When you walk quietly around the tree, the mind becomes pure and steady. At night, you can even see the sky more vividly—its clarity and layers of depth.



Let your heart merge with the starry sky—you will feel coolness, wisdom, and the sense of awakening.

When you revisit a problem in that state, you'll realize that what once seemed impossible to figure out is actually so simple. Like a still lake without a single ripple—the sun, clouds, and every reed along the shore are reflected clearly. Little fish swim gently beneath the surface. Everything is visible.

When you become calm and clear,
the answers you need naturally appear.

They don't come from analysis or overthinking, but from inspiration and insight. You can then resolve problems with ease.

Practicing Energy Bagua will greatly help you adapt to your current work. I hope you persevere and practice daily. Your body and mind will become relaxed and free, full of energy, and you'll handle both life and work with much greater ease.

Zen Meditation

Strengthening Self-Control

A disciple once asked me, "Grandmaster, I know I have a bad temper, and I know it's a flaw. But once my anger flares, it's like I become a different person. My mouth moves faster than my brain. While I'm in the middle of yelling, I already regret it and tell myself I should stop. At first, I only mean to say a few words, but I can't control my mouth—twenty sentences later, I'm still going. In the end, I can only comfort myself: 'This is the last time. Next time I won't do it again.' I regret every outburst, but I still can't change. What should I do?"

This is a very real issue. The hardest thing in life isn't making money or finding a partner, it is controlling one's emotions. Inner restlessness is invisible and intangible, yet the roiling within can quickly get out of control. On the outside, a person may look calm, but inside, the heart has already exploded—anger, dissatisfaction, and inner conflict swirling together like a storm. This is the experience of many beginners on the path of self-cultivation.

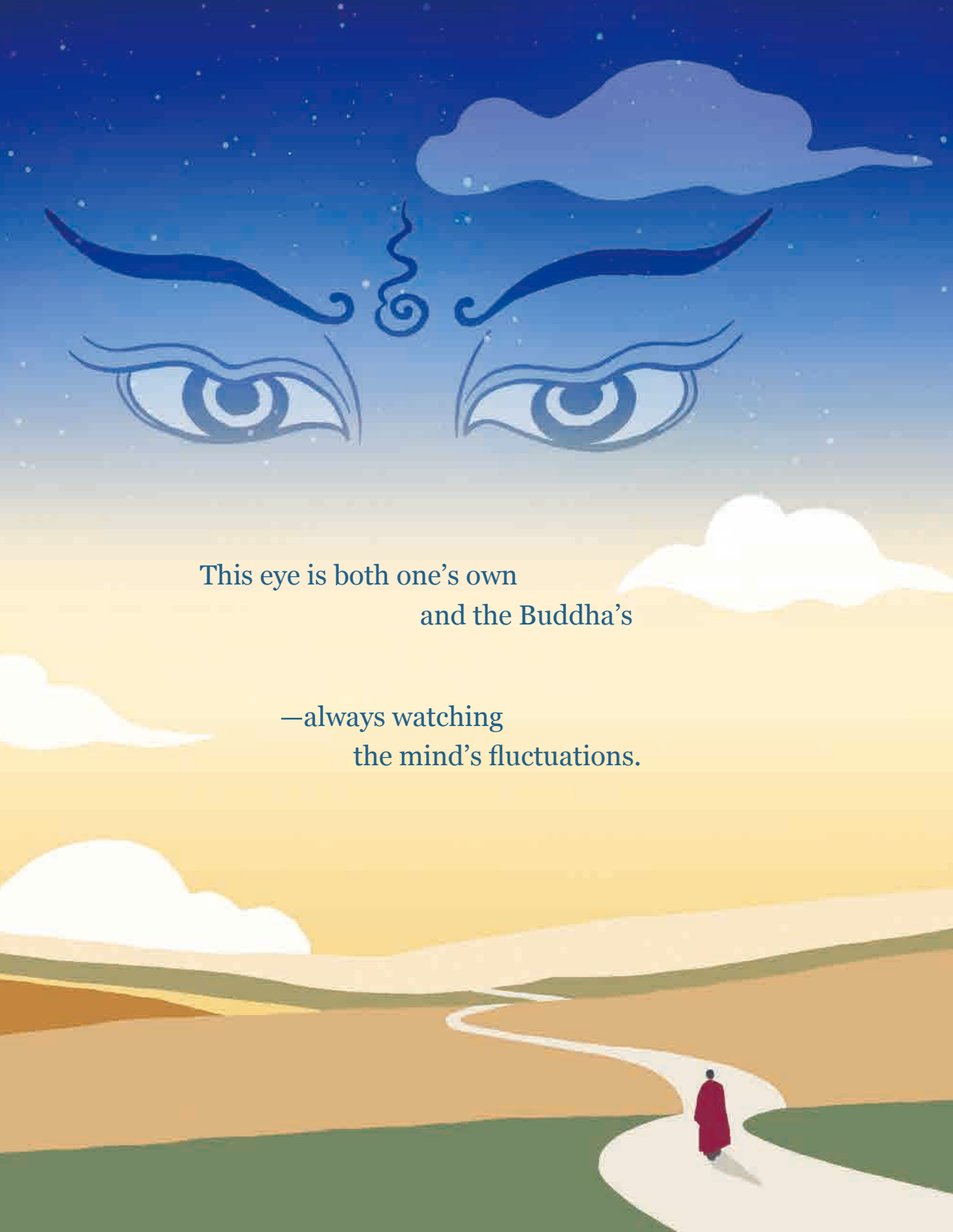
One may understand all the principles, but when something triggering happens, they lose composure. Why? Because their self-cultivation isn't deep enough—their discipline and focus are not yet mature. To deal with these issues, we must rely on cultivation, using discipline (*śīla*), concentration (*samādhi*), and wisdom (*prajñā*) to adjust ourselves.

What is *discipline*? Simply put, it is following moral precepts: refraining from what you know is wrong—such as not killing, not stealing, not committing sexual misconduct, not lying, not indulging in alcohol. It means restraining oneself, checking one's words and actions at all times.

In addition, it is essential to set aside at least one hour a day for meditation practice. With a calm mind, reflect on your actions: What you've done well, continue; what you've done wrong, repent before the buddhas and bodhisattvas, and then correct it. Only through this process can your restless mind gradually settle, which allows you to truly govern yourself.

Learning Buddhism doesn't mean "I need to become a monk," "I need to get a divorce," or "I won't care about my children anymore." Rather, it means elevating your state of life to one that is wiser and more compassionate. It is about learning the Buddha's compassion and wisdom, thereby subduing the greed, anger, and ignorance within. That is the true skill of meditation.

Disciples who come to practice must constantly examine their mind. The first layer of meaning of the "Divine-Eye" is to have a pair of eyes watching one's every action, observing every arising thought.



This eye is both one's own
and the Buddha's

—always watching
the mind's fluctuations.

Whatever happens—good or bad—the first thing to do is calm yourself. When joy arises, remind yourself not to become arrogant. When trouble comes, such as being falsely accused, losing your wallet, or even being in a car accident, calm yourself immediately and self-observe: Is anger or resentment arising? Once the fire of anger flares, it can burn away all your accumulated virtues and merits. What a pity that would be.

This is why self-cultivation is so crucial. When our energy is low and fortitude weak, our thoughts and emotions easily change with circumstances—this is referred to as *mind shifts with the environment.* When the mind is led by the environment, the body and spirit become exhausted and scarred. But through cultivation, when we reach deep peace of body and mind, we gain strong energy and focus, and achieve *environment turns with the mind.* when the environment turns with the mind, many things can be brought under control.

When I was young, local doctors once offered free checkups, including taking your blood pressure and pulse. When it was my turn, I thought to myself, "Let my heart speed up to one hundred thirty-six beats."

The doctor measured, then asked in shock, "Are you running a fever? Why is your heart rate so fast?" He took my temperature but found no fever, so he called a senior doctor over.

This doctor, who was an experienced elder, examined my eyes and tongue. I told myself, "Let my heartbeat slow down."

The elder said to the younger doctor, "Young man, did you measure wrong? I count only thirty-six beats."

The younger doctor was baffled. "Just now it was one hundred thirty-six beats a minute, it was racing!"

In response, I thought, "Raise it back to one hundred thirty-six."

The young doctor measured again—one hundred thirty-six beats! The two doctors nearly had an argument over it.

With meditation training, one day you too may be able to change yourself with thought, even influencing the world around you. For example, if you visualize a peach-blossom grove in full bloom, and imagine its fragrance, you may actually smell the sweetness. This deep state of practice is called *turning illusion into*

reality or *using the false to cultivate the true*, which may eventually lead to the state wherein you can give the *Golden Word Blessing*—the words you speak will become reality.

With further practice, even the body's structure may transform. After Sakyamuni Buddha entered nirvana, He left behind many relics. Normally, when a body is cremated, only ashes remain. But the Buddha left relics of bone, hair, teeth, and more.

At Famen Temple in China, a fingerbone relic of the Buddha is enshrined. In Sri Lanka, Myanmar, and many other places, Buddha relics are preserved. I have personally seen many types—some are like gemstones, others like colored glass beads. In Vancouver, an elderly disciple passed away and also left relics. They were golden in color, about the size of mung beans—numbering more than a dozen!

Although the goal of practice is not to produce relics, these remarkable phenomena remind us that cultivation not only elevates the spirit but also fills the body with powerful energy, bringing about a profound transformation.

Exploring the Realm of Zen

How to Enter Deep Meditation?

Meditation is the training of inner awareness. Unlike dance, which is expressed using the body and easier to imitate, meditation is about entering a state of stillness. Only through personal experience can one truly understand it.

The first level of meditation is physical stillness. The second level is stillness of the mind and emotions. At the third level, even the awareness of "being still" and the method that brings you into stillness gradually fade away. At this stage, you experience a deeper quietude, accompanied by comfort and joy. Although this is not yet the deepest state of meditation, it already feels otherworldly.

The fourth level is when everything disappears—even self-awareness no longer exists. This deepest meditative state is called samādhi. In this state, there is no thought, no perception, no consciousness, no sense of time—everything vanishes, and miracles arise.

One description of samādhi compares it to a "false death"—breath and pulse remain but are extremely faint, as if the practitioner is in a state of unreal death. In this state, even if someone shakes you gently, it is nearly impossible to wake you. Ancient people described it as "the soul flying beyond the Heavens," meaning the spirit seems to be roaming in a celestial realm.

What does it feel like? It doesn't feel like anything. There is no machine carrying you, no deity guiding you—you simply enter that realm naturally.

For example, I began sitting meditation at 10:00 p.m. By the time I came out of it, ready to close the meditation, it was already 5:00 a.m. In that state without any sense of time, I had sat for five to seven hours, yet it felt as if no time had passed at all—gone in an instant. This state of emptiness is called samādhi.

The space and time of Earth are not the only dimensions of existence. Ancient Chinese texts contain many similar descriptions of lost time. For instance, a cultivator once wandered into a mysterious cave and spent a week inside. When he returned to his village, he found out that in reality, three hundred years had passed. Such stories resemble the experience of samādhi.

Reaching samādhi is not easy. The more you try to force it, the less likely you'll succeed. Many great masters of the past spent decades refining themselves before gradually rising into such a pure state.

So, how can one enter samādhi?

The practices I teach—the Meditation of Greater Illumination, sitting meditation, chanting, and prostration—all help lead you into this state.

What matters most is whether you have the patience and perseverance to stay the course.

The most important reminder: You must practice correctly, as taught by the master. Your lifeforce needs a foundation of visualization and energy to bear the state of samādhi. Otherwise, the mind may become unstable. It's like the vacuum tubes in old radios—if they were unbalanced, some would burst, and the radio would break. Similarly, if someone lacks the strength to handle the immense energy of samādhi, the brain may suffer significant damage.

To reach the deepest states of meditation, you must progress step by step. Begin with visualization and practice steadily, until eventually you can enter sublime states of clarity and stillness without the aid of visualization. Then, one day when you sit in meditation, it will be much easier to enter samādhi. This is the safest way.

Along the path, you may encounter unusual experiences. For example, when I was practicing the True Fire Mudra in a deep state of meditation, the clothes touching my skin were scorched. Another time when practicing meditation, I wasn't sick but felt

a strange line of pain at the crown of my head. I ignored it and pushed on in my practice. One day, suddenly, there was a loud crack above my head, like thunder, though no storm was present. My body shook as if struck by lightning, but from that day on, the pain vanished. For more than a year afterward, the top of my head could breathe! This dramatic opening of my crown happened three times during my youth.

Going deeper into meditation is like experiencing miracles. You may see spirits or deities, be drawn into hell to taste suffering, or feel as though you're trapped in a burning place while simultaneously sensing that you're freezing over. At times the experience is excruciating, still at other times filled with unexplainable joy and freedom.

Only by personally undergoing this long and wondrous process can one truly enter the depths of meditation.

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Zen
The Power of Purity

Wisdom is not born from heated passion but from purity.

Among Buddha's disciples, Manjushri Bodhisattva is known for his wisdom. His sacred cultivation site in China is Mount Wutai, where the entrance bears the words "Pure and Cool Realm." A state free of attachment, fear, birth, and death is called the "pure and cool realm."

When we are no longer bound by the sensations of the six "roots"—eyes, ears, nose, tongue, body, and mind—our restless desires quiet down, and inner wisdom naturally emerges.

In a state of profound purity, a person naturally enters deep union with the world, as though returning to the very origin of the universe, into a state of "neither perception nor nonperception." Under the influence of this state, body and mind undergo great transformation: Illnesses and worries are expelled, the stiffness born of accumulated karma dissolves, and one feels light, supple, and free.

Reaching this state, many things once incomprehensible become instantly clear. One may even discover previously unknown abilities and a heightened sensitivity far beyond the ordinary. For example, simply by looking at someone, one can sense their thoughts; or, from the sound of their footsteps, one discerns the path of their destiny, including their health, emotions, even financial condition. When someone passes by, the scent of their body appears to me like a painting, vividly conveying information. From this scent I can read their mood and even know what medicine they took the day before. These impressions arise in my mind clearly. Such extraordinary perception is actually the fruit of cultivation.

The Buddha Himself attained this purity through meditation, entering states of space and time beyond ordinary comprehension, thereby transforming the very essence of life. Once, while the Buddha and His disciples were out seeking alms, Devadatta devised a vicious plan: He released a massive, drunken elephant to attack the Buddha. The enraged creature, its eyes red with delirious fury, charged forward in a frenzy.

The ground shook, dust filled the air, and there was no escape. Anyone caught under its foot would be crushed instantly. The disciples were terrified. Yet, the Buddha simply stood still, calm, and unafraid. As the elephant approached, the Buddha, tranquil, raised His right hand and said, "Be still. Return to your original nature."

The rampaging elephant suddenly halted. The madness in its eyes faded, and finally it knelt gently before the Buddha. What did it see? It saw the Buddha's boundless radiance—light filled with compassion—which drew it back from frenzy to peace. This was the Buddha's immense power of compassion.

Such power naturally arose from the Buddha's great vow of compassion, combined with the most correct and authentic cultivation. That is why Buddhist scriptures record miraculous events occurring wherever the Buddha went: the lame walking again, the mute speaking, the deaf hearing, and countless illnesses healed. Because of this, the Buddha astonished the world of His time, drawing people from all walks of life to seek His teaching —even kings came to hear His dharma and request His guidance in governing their nations.

True cultivation
is not an escape from the world.

Rather, it is to dwell free of greed and attachment, pure and at ease yet filled with compassion for all beings —thus manifesting even greater strength.

Zen is profoundly mysterious.
In the depths of purity, one can enter realms beyond ordinary comprehension.

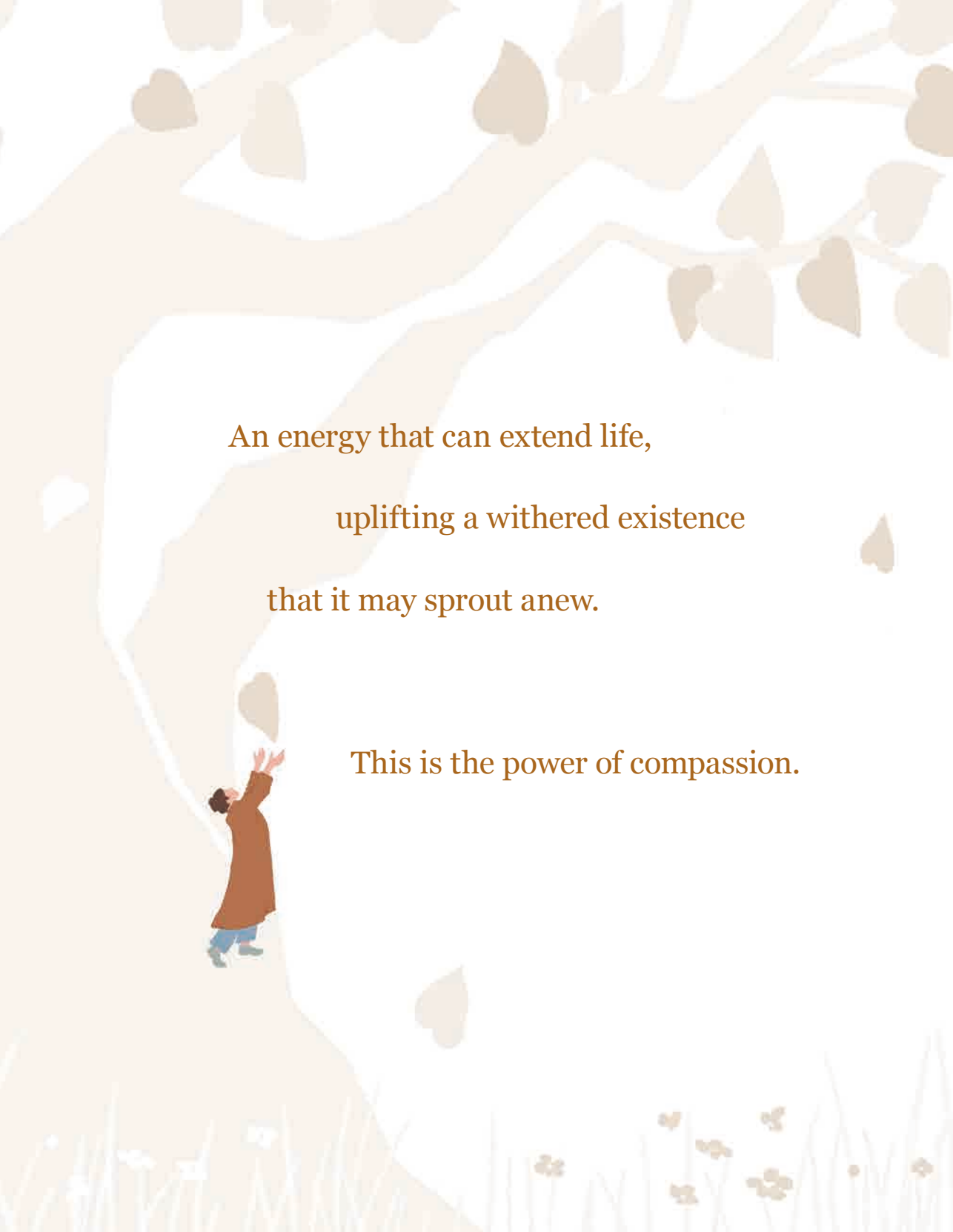
At different levels of realization, one's perspective on things naturally changes. It is like standing atop a hundred-story building, looking down at your city and the surrounding villages. What once felt so familiar suddenly appears small and insignificant. Your vision is no longer confined to nearby streets and buildings but expands to encompass a far wider space.

When you are standing on the peak of a mountain, everything beneath seems like nothing more than details on a map. In such moments, life's troubles feel distant and trivial, and a transcendent sense of freedom arises naturally.

A person who reaches a high state of realization is the same. Their wisdom is broad and elevated, already beyond the narrow world before them, and because of this, they are able to transcend limitations and manifest extraordinary achievements.

4

The Power of Compassion



An energy that can extend life,

uplifting a withered existence

that it may sprout anew.

This is the power of compassion.

Understanding Compassion

Many years ago, I watched a Japanese documentary about the life of a wolf family. During a bitter winter, heavy snow sealed off the mountains. Many people, unable to go out hunting, raised chickens at home instead. To keep wolves from stealing them, they set traps and snares around their houses.

A father wolf lingered outside a hunter's home for hours in the frigid weather. He knew his pups were hungry and would starve if he did not feed them soon. And so, the father wolf lifted his paw to take a step forward; he hesitated, as if thinking, "Danger is everywhere, I can't go any closer to the hunter's house." Yet, remembering his starving pups, it seemed tears welled in his eyes.

Carefully, he crept forward, hoping to snatch a chicken to feed his young.

He succeeded in catching one. But in his panic to escape, he stepped on the hunter's trap. The steel jaws clamped tightly on one of the father wolf's legs. He struggled desperately but, at last, tore away from his trapped limb before dragging himself onward. Pools of blood trailed in the snow. He made a valiant last effort to bring food to his young, but there was just too much blood loss. The father wolf collapsed and died before reaching home.

That scene shook me deeply—I finished watching with tears in my eyes.

Heaven and Earth are full of compassion, giving life to all beings. Life itself is lived in feeling and emotion. Compassion, however, goes beyond small, personal affections. It is great love. How vast is it? Like the sun—shining on the Earth without discrimination, nurturing all beings, giving warmth and vitality to the world. This is the power of compassion.

Compassion broadens the heart. In the face of small, petty

matters that can prove bothersome, compassion prevents one from getting caught up in or enslaved by them.

Years ago, one of my disciples was getting married. His mother-in-law insisted that he buy a large diamond ring, or she would not agree to the marriage. At that time, a decent diamond ring would have cost nearly half-a-lifetime's savings for an ordinary working family. The young man, who could not afford even the smallest diamond, had no choice but to buy a fake ring.

The mother-in-law couldn't tell the difference between real and fake diamonds. Seeing the ring sparkle, she was delighted, proudly showing it off. "My son-in-law is very capable and so generous!" But a few years later, when she discovered the diamond was fake, she was devastated. Her blood pressure spiked, and she fell ill from the shock.

If, in the beginning, she had a compassionate heart and thought, "My daughter loves him, so I should support them and love him like my own son. As long as they are happy, that's enough," then she would not have been so demanding and picky. With compassion, she would not have been overly elated by the

sight of a big diamond, nor crushed when finding out it was fake. The pain could have been avoided.

So, who was hurt in the end? The one who first gave rise to such thoughts. If there is love, harm can be avoided. But love that is selfish or has terms and conditions is not true love—it is like clear water polluted with dirt. Why not treat a son-in-law as one treats one's own child? Although there was some affection, it was as little as one percent, or even one ten-thousandth—pitifully scarce. That scarcity turned into harsh words and actions.

And what is the result of harshness? The first person hurt is the mother-in-law herself. But at the same time, she also wounded her own daughter deeply. The young man had once loved her daughter sincerely. But the mother-in-law's unreasonable demands made him start to question: "Do you really love me?" That doubt could later lead to separation. It's like building a large bridge with a rotten pier hidden within—it carries the constant risk of collapse.

What was she lacking? Compassion. True compassion seeks no return but is willing to give—especially when it concerns the

happiness of one's own children. When our state of mind is low, we become demanding and seek to gain. With true compassion, we understand that happiness does not depend on material wealth.

We must open our hearts and face the world with compassion. With an open heart, we can consider others, put ourselves in their place, and feel what they feel. This dissolves conflicts and prevents harm, sparing us many illnesses and troubles.

Compassion is life's greatest protection.

The Best Path of Self-Healing

Emotions affect health. For example, some people's shoulder pain is caused by irritation and anger. When one is agitated or angry, the meridians are easily blocked, qi and blood stop flowing, and the shoulders begin to hurt. By the same logic, suffering a fright or being startled can harm the kidneys, and a burst of anger can damage the liver.

A student once told me about his brother-in-law, who was forty years old and working at a bank. At his physical exam the previous year, everything seemed fine. Yet, only a few months later, he suddenly developed unbearable pain in his body. After he was checked at the hospital, the diagnosis came back—lymphoma.

How could cancer appear in just a few months?

The answer was stress. At that time, his brother-in-law

was overwhelmed at work, facing pressure to meet targets and demands from clients. At home, he was quarreling with his wife and child. Negative emotions piled up until illness formed. When he heard the diagnosis, he couldn't even stand up; he was wheeled back home. In only a few months, his weight dropped from ninety kilograms to just over thirty-five. Stress, worry, and especially intense negative emotions may not be tangible, but their destructive power is enormous. When the result of their buildup finally erupts, it can be deadlier than a knife.

Compassion is the most positive emotion.
It stimulates the release of joyful brain hormones that bring happiness, contentment, and peace.
This positive state is the best medicine for illness
—it is the true source of health and happiness.

Everyone may carry hidden disease-related genes, but when one experiences joy and serenity, every cell in the body is bathed in compassion. Illness is like an oncoming storm, while the energy of compassion and kindness is like a wind—scattering the clouds before they can gather into rain. Thus, compassion fundamentally dissolves disease and is the true path to health.

In Canada, a new practitioner suffered such severe back pain that it felt like nails piercing him; he couldn't sleep at night. After several hospital visits revealed no cause, he was desperate. Finally, he came to me and said, "Grandmaster, please bless me!"

Seeing that this was an illness born of karmic debt, I told him, "This is the force of past karma. You need to do more good deeds. The weather is turning cold—buy some warm clothes and blankets for the homeless. Acts of kindness may help."

He asked with a businessman's shrewdness, "If I buy these things, will the illness be cured?"

I replied honestly: "It's not guaranteed."

After wrestling with the idea—and unable to endure the pain

—he thought, "What if it does work?" That night he bought coats and blankets and gave them to the homeless. He was out past 11 p.m. going around helping people. The next morning, he came back to the center, beaming. "Grandmaster, I feel so much better! If I help more people, will I be completely cured?"

I said, "There's still no guarantee."

Hearing this, he went again to buy more blankets and gave them away. Two days later, he returned smiling. "Grandmaster, I've tried acupuncture and massage in the past. I've spent money and suffered, but nothing worked. Why is it that after I spend time giving, the pain is gone?"

I explained, "Before, your mind was fixed on taking, always calculating gain and loss. Your heart was tight, and your body followed. Now, you've learned to help others, to give. Naturally, body and mind have relaxed. Compassion and merit dissolved the inner blockage, just like cells slowly unfurling in warmth—and the pain disappeared."

As the inner light of compassion grows, every cell in the body

receives healing. This not only removes existing illnesses, but also prevents new ones, even repairing defective inherited genes.

The Meditation of Greater Illumination is precisely about cultivating this energy of compassionate light and igniting it within the body. Each cell becomes like a small sun, continuously producing energy, allowing the body to heal itself. When we hold a heart of great compassion and love, we merge with the state of "Greater Illumination." Even conditions such as bone spurs or tumors, which seem impossible to dissolve by mere thought, may begin to change.

The "Great" in "Greater Illumination" means "boundless" or "infinite."

Compassion in the heart is like a light: first illuminating one's own body and mind, then shining on all beings, brightening their lives as well. Extending this compassionate radiance without end, until it lights up the whole world—this is the true meaning of "Greater Illumination," and the fundamental path of self-healing.

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The Secret to a Happy Life

One fellow practitioner had been a top student at a prestigious university—a woman accustomed to high standards. She and her husband had studied with me for many years. One time during a casual conversation, I asked, "Back when you two started dating, who made the first move?"

She answered immediately. "January 23, 1992, at exactly 9 a.m., he came to my house wearing white gloves, a white scarf, and a white hat."

I said, "You really remember it clearly."

Her husband quickly added, "Her memory is too good, you better not offend her. At our company, a co-worker once borrowed two hundred dollars from her. He forgot about it, but she complained to me every day, saying, 'It's been over half a year,

he still hasn't paid back the money, and when he sees me, he goes out of his way to avoid me.' I bet the co-worker must have wondered why my wife always looked at him so strangely."

Hearing this, the woman laughed and said, "Oh, that's all changed now! Looking back, I can't believe I used to let those petty little things make me so gloomy that I even developed depression. Totally not worth it!"

It turned out that she used to be a perfectionist, never satisfied with anyone. For example, she loved cleanliness, but her husband had less strict standards. When work kept him busy and tired, he would skip washing his face or brushing his teeth. Instead of caring for him, she would pick the worst moment to confront him and mockingly say, "You're so dirty—who would even want to be near you? No wonder the company doesn't promote you!"

Already frustrated from work, he would explode upon hearing this. "If you don't want to live like this, just divorce me! Every

day, all you do is complain about this and that!"

Their home was in constant turmoil, full of quarrels over trivial matters. She said, "At that time, I really felt life was unbearable. That's why I turned to meditation—to find some peace of mind. Grandmaster, in your teachings, you once said, 'In everyday life, always remember this: The person you love is an ordinary human being, not a flawless god. A marriage is a union of two people from different families, different social backgrounds, with different ways of thinking, so how could everything always fit your expectations? The secret to a happy marriage lies in tolerance, gratitude, and acceptance.'"

She continued, "Grandmaster also shared a story with us. There was a couple who were very loving. They spent every day together—working side by side, eating and sleeping together—never apart, never quarreling. Everyone in the village envied them. But after only four or five years, the husband suddenly passed

away. The wife was heartbroken and lived alone for the rest of her life, mourning her husband every day.

"Grandmaster said this: 'There is no such thing as perfection in this world. Even if something appears perfect, it will not last. Heaven always takes it away early, leaving behind endless regret for the living. In truth, life's completeness is like a circle missing a small piece; it seems imperfect, but it's just right. Marriages full of bumps and quarrels often last the longest.'

"After I understood this, I found my husband more pleasing, and life became more comfortable."

I was glad for her transformation. After all, the Chinese word for "marriage" (婚) contains the character for "muddle" (昏). Two people must be a little muddled to marry. The sharper a person is, the more painful marriage tends to be. If Zhuge Liang and Cao Cao got married, they'd destroy one another—because both were too shrewd and serious, and unwilling to yield to others. Zhuge Liang was a famously wise strategist, while Cao Cao was a brilliant

yet ruthless warlord from the Three Kingdoms era. They were unmatched in intellect, and neither would ever back down. So, to to form a marriage, you should find someone easygoing, someone who forgets grievances quickly. It is an art to be wisely oblivious.

When conflicts arise in marriage, ask yourself, "Have I cared for my partner? Have I shown tolerance?" Focus more on their strengths, be grateful for their kindness, give more love, and put in more effort. For example, if your husband quietly sends some money to his parents, you pretend not to know and secretly slip more money into his wallet. He'll feel he married a thoughtful, understanding wife, and whenever he thinks of you, he'll feel warm and deeply moved. By way of kindness, life naturally becomes full of happiness.

Heaven and hell are created within our own hearts. Where is hell? It's in our actions. If, in this lifetime, we keep creating suffering for ourselves and others, then we are already living in hell—hell on Earth.

So, always reflect:
Am I creating Heaven or manufacturing hell?

May every thought you have arise from compassion. Let compassion guide your daily life—may you learn to care, to give, to understand, and to forgive. Starting with love for family and friends, we can shape a good life. That is exactly what I hope for.

Learn to Praise

Scientists have discovered that language has a remarkable effect on the growth of plants. They divided plants into several groups: One group was cared for normally, while the others were subjected to cursing or encouragement and praise. The results showed that the plants that were cursed at grew weak, and their leaves turned yellow, while those that received encouragement and praise thrived, displaying lush, vibrant growth.

If even greenery can flourish through praise, how much more so would human beings? Everyone has weaknesses and shortcomings, but we should learn to use a compassionate heart to see others' strengths, praise more, and criticize less.

Many years ago, there was a practitioner named Leigh. She was from the South of China and loved to dress up. At sixty-six years of age, she kept her hair permed in big waves, her lips painted bright red, and she liked wearing vivid, colorful clothes. Though the age spots on her hands and face couldn't be hidden, she carried herself with confidence wherever she went.

One time, several of us went to a restaurant together. A young man in his twenties greeted us warmly. When he saw Leigh, he called out loudly, "Grandma, you're here!"

Leigh's face immediately darkened and she glared at him. "Grandma? Who are you calling Grandma?"

The young man was so startled he didn't dare say another word. When it was time to pay, the bill came to sixty dollars. Another person in the group suggested, "Let's add ten dollars as tip."

But Leigh waved her hand dismissively. "He called me Grandma and still expects a tip? No way!"

A few days later, we went back to the same restaurant. This time, a young woman served us. As soon as she saw Leigh, she approached with a big smile. “Ma’am, you look so beautiful! Your hairstyle is so chic!”

Leigh was overjoyed. “Now that’s how you talk!” Even before we ordered food, she pulled out twenty dollars for the tip. Normally, Leigh’s legs were a bit weak, but after that meal, as she walked out of the restaurant, she seemed twenty years younger—her back straight, her steps lively, almost striding with the wind.

A few complimentary words made Leigh walk with new strength. That is the power of praise.

Sincere praise comes from understanding and respect; it brings joy and motivation to others. A company employee who hears the boss say, “Wow, great job today,” will feel uplifted all day and work even harder. A young woman who hears someone say, “You look beautiful today,” will instantly feel energized.

When you sincerely compliment someone, they not only feel

your goodwill, but may also return the praise, blessing you in turn. Why do I call this a “blessing”?

Because behind praise lies a compassionate, tolerant heart, filled with energy. It can soothe wounds and also provide strength and hope to move forward.

When someone’s heart is full of compassion and free of hostility toward others, they naturally radiate joy and warmth. Their personal energy field transforms, raising their intelligence, emotional quotient, and vitality. Faced with troubles, they can remain calm and composed. This energy field also draws others close, making people want to be near them. They carry themselves with ease, getting along smoothly in both business and friendships, and naturally building strong relationships.

Fate and Energy

Compassion and kindness generate boundless merit, and merit in turn can transform one's appearance and even destiny. For example, the skin of the hands and feet may become soft and smooth rather than thick and stiff; the eyes become clear and bright; the complexion—especially the forehead—turns rosy and radiant.

Health, wealth, spiritual state, and destiny are all closely tied to our thoughts. When compassion and kindness merge with one's spirit, the heart grows calmer and more peaceful. A person becomes full of energy and strong in fortitude, exuding composure and dignity in every movement. With such an auspicious appearance, one naturally enjoys a safe and fortunate destiny.

As long as you keep compassion in your heart, you will receive Heaven's guidance and protection, becoming empowered to turn dangerous situations into safe ones. According to legend, dragons govern and oversee rainfall. Dragons usually dwell in the sea, with other sea creatures as their subjects. If one refrains from eating seafood and shows compassion toward sea life, then when help from a dragon is needed, such help will appear. For instance, in a drought-stricken place, the Dragon King will bring rain; while in a place of endless rain, the rain will cease. This is one of the secrets in the dharma practices I have learned.

Tibetan yaks are formidable, highly aggressive, and can even fatally injure people. When I was young, I was very timid and thus afraid of them. My master told me: When approaching yaks, do not harbor fear; instead, think of yourself as their friend and offer them grass openly. At first, the yaks would back away, but slowly they would come closer, tentatively touching my hand, and once they sensed no danger, they would eat the grass I held. Afterward,

they would nuzzle their heads against my hand as if to say, "Can you give me some more grass?" Then I would feed them again and stroke their foreheads. From then on, the yak became my friend.

Later, when I moved to the city, even the small animals in the parks were especially affectionate toward me. A fellow practitioner in Taiwan had an old cat who had been attached to her only for more than ten years, ignoring everyone else in the household. One day, I visited her home for a chat. Not long after I sat down, the old cat came over, rubbed against me, and soon plopped onto my lap. The owner was astonished, her eyes wide. "My cat is very wary of strangers, he has never sat on anyone else's lap before!"

Animals have keen intuition. When they sense peace and kindness, they will approach you on their own—rubbing against you or brushing you with their tail, as if to say, "Hey, I like you." If your life is filled with love and compassion, both animals and children will be happy to come close to you. Many disciples report that while practicing meditation at home, their pets become

especially well-behaved. It is because they can feel that calm, comforting energy.

On the other hand, if your heart is filled with anger or a killing aura, animals will instinctively guard themselves and keep their distance. I recall one time when we were meditating in a park. Just as one practitioner's father arrived, the birds and squirrels that had been leisurely wandering about suddenly scattered. Even a snake in the nearby stream darted away as if it had seen a ghost. Everyone was stunned. The practitioner, feeling a bit embarrassed, quickly explained, "My father is a chef in a restaurant. He has been killing snakes for decades. His energy is too strong—both animals and children are afraid of him."

All living beings have a spirit.
Compassion and kindness bring us closer to Nature and foster communication with all forms of life.

A compassionate heart draws support from Heaven and Earth, turning misfortune into blessing and extending good fortune even further.

This is the true secret to changing destiny.

The Heart Determines One's Spiritual Realm

Taiwanese media once exposed shocking news: A well-known instant-noodle brand was found to be using industrial oil in its production! People shared online that university students who had eaten these noodles for a long period became gravely ill, and some even lost their lives. This brand sold instant noodles all over the world and had already amassed immense wealth. Why would it still choose deception? Because its leaders had lost themselves in the pursuit of profit—placing money above the harm done to others.

Further investigations by the media uncovered that food-safety issues were everywhere. For example, certain sports drinks contained floating substances that turned out to be microplastics.

When I read these reports, I felt furious. At that moment, a disciple said to me, "Grandmaster, these things are common; a self-cultivator shouldn't get angry."

In response, I asked, "So many people have been harmed, and you don't feel angry? What exactly are you cultivating?"

He replied, "Grandmaster, I'm cultivating a calm mind."

I sighed, "Goodness gracious!"

You may have a calm mind, but where is your compassion? Think about it: If your own child were eating toxic noodles and drinking poisonous beverages every day, how would you feel? Or imagine further—if you were a drug manufacturer and produced counterfeit medicine. One day, your family member is lying in a hospital bed, draining every penny for treatment, only to find that the so-called life-saving medicine is the fake one made by your own company. How would you feel then?

In life and in work, we should not only look at immediate profit, but think long-term and more comprehensively. *To harm others is to harm oneself; to help others is to help oneself.* If you treat

others as family, you naturally grow a sense of "I can't bear to harm them," and you will not choose to hurt people for temporary gain. By contrast, greed and selfishness may bring short-term profit, but the negative consequences are endless.

The mother of Emperor Wu of Han was a narrow-minded and ruthless woman. After enduring years until her son ascended the throne, she and her brother colluded to seize farmland, registering vast amounts of it under their own names.

When Emperor Wu found out, he angrily asked her, "As the empress dowager, what use do you have for these farmlands?"

His mother replied, "My son, it's not just for your uncle and me. I even put some under your name."

Emperor Wu retorted, "The entire empire is mine! With the nation in my hands, why would I need a few small farmlands?"

But his mother said, "Though the empire is yours, you can't grasp or touch it. Only land assigned to our names truly belongs to us." She went to her grave never believing this was wrong.

Why did she do this? Because her heart was too small. Though

she was the empress dowager, upon hearing how much land officials' families possessed, she too sought to seize land—even going so far as to claim some "for her son." How ridiculous! It's like someone who owns a vast mansion but clings desperately to the leg of a table inside, insisting, "This is mine!"

The breadth of your heart determines the height of your spiritual realm. If you are obsessed with petty, short-term gains, you cannot become a true ruler who expands borders and blesses the people. Whatever career you pursue, whatever position you hold, or even as an ordinary person, you should look further ahead, beyond immediate gains and losses. With a broader heart and vision, you can stand tall between Heaven and Earth.

Should Self-Cultivators
Be Free of Emotion?

Two Buddhists once told me that they believed spiritual practice meant sealing themselves off, living in a state almost "without emotion," because only then would they avoid being hurt by feelings.

But if one is alive, how could one live without emotion? To be alive, especially to be human, is inevitably to experience feeling. If I were without emotion, I would never have started to teach dharma, nor would there be people benefiting from it today. Not only do I have emotions, but my emotions run deep. Without emotion, without compassion, without love—this world would have no sun, no moon, and no life.

If there were no emotion at all, how could the Buddha save sentient beings?

One cannot be without emotion—there are only lesser feelings and greater ones. If I were the sun, naturally I would shine on all beings. If I were a small light bulb, I could only illuminate a small space. At different stages of cultivation, the goals vary, and so too does the depth of one's emotional realm.

At first, I cultivated in order to free my body from pain. In the second stage, I sought extraordinary powers. I trained hard in martial arts and could smash bricks with my bare hands. But when I truly faced suffering and hardship—when the problem was not just a brick—I was beaten down, bloodied, and broken. Martial arts did not make my life truly strong. Even with strong muscles, I was still fragile. At the first emotional blow or troubling external circumstance, my body, which had just regained health, would collapse again, left weak and dying.

True health comes from an open mind and spirit. Only then can one stand unshaken for a lifetime.

So I entered the third stage of practice. In the past, I carried many real enemies in my mind. That enmity inevitably brought me great harm. Later, I finally wiped away that enmity. I had no enemies. Whatever came to test me, I accepted the test calmly. I would not seek it, but if it came inevitably, I did not resist. It was not a challenger, but a whetstone. Yet, this whetstone was not sharpening me into a blade—it ground away my blade, then ground away its shape, and finally even the handle disappeared.

If the mind holds no enmity, why carry a blade within it? Only then did my mind truly become calm—like a clear lake quietly flowing between Heaven and Earth. When the mind is truly pure, it is no longer wounded.

Thus, what I pursue is not to be "heartless," nor to shut myself off, saying, "Don't love me, and I won't love you." Rather, it is to treat all people kindly, but without clinging to personal love. A woman may be beautiful, smart, and full of virtues, but she is still her own person, and so am I.

Everyone admires beautiful things, but do not let selfish desire grow. Desire brings pain and disaster. For example, if you see

a magnificent tree by the roadside and want to take it home—should you really move it? Do not always try to possess everything beautiful. It is beautiful precisely because it grows where it does. If everyone tried to dig it up to take home, eventually the tree would be destroyed, and the thieves would harm one another in the struggle.

Even if you did take the tree home, others might think, "He took that tree, I'm taking it from him!" Then you would worry every day about protecting it, and if it were stolen from you, you'd be filled with anger and hatred. Comparing that tiny moment of "gain" with the endless suffering to come, it truly isn't worth it. There's no need to do such a thing.

The less greed, the better. If it is a bird, let it spread its wings and fly. If it is a fish, let it swim freely in the water. Do not try to claim every beautiful thing as your own.

Compassion

The Secret Method of Changing Destiny

To be a compassionate and kind person is, in fact, to benefit yourself most of all. From the perspective of energy, when you help others, their gratitude, praise, and blessings all transform into auspicious energy that returns to you. This blessing not only protects your future, but also extends to your children and descendants.

Some parents want to leave some money for their children, but in truth, leaving too much money can be a disaster, and leaving none can also be a disaster. The key lies in education—what parents should truly leave behind is not merely wealth, but virtuous character. Through subtle influence and daily nurturing, children receive guidance and nourishment. This

virtue and blessing can also be passed on to future generations. When one understands this principle and does more good deeds, one ensures greater peace and auspiciousness for oneself and one's descendants.

Reduce harsh demands and show more compassion and kindness; this will bring good relationships. For businesspeople, the most direct benefit is success in their careers. In North America, many great entrepreneurs are people of culture and integrity. What they sell is guaranteed in quality and quantity, and they provide excellent after-sales service—even allowing returns and exchanges for quite a long time. Because of this, they earn the trust of consumers, their businesses flourish, and they open store after store. By contrast, some business owners only seek short-term profit; they only think about making their first big break financially. They rely on tricks without regard for virtue, and their ventures seldom last. Only by having a broad, compassionate mind and running a business honestly can one expand and enjoy lasting prosperity.

Compassion is a state of mind; it is an expression of wisdom.

Everything that compassion brings forth can be summed up in one word—energy. Compassion generates energy. Compassionate actions give rise to infinite energy. A compassionate mind can connect to infinite energy.

On a deeper level: The broader your mind, the greater the energy you can receive; the greater your compassion, the greater the power you will have. One also needs attentiveness—carefully experiencing this world and communicating with it. This world is composed of countless small things. The finer your awareness, the more deeply you can connect with all things. That is why, when I play music or sing, it often penetrates your body, your meridians, and even makes your soul feel as if it is dancing. This is because it touches the deepest material and spiritual layers within you, bringing forth those feelings and that sense of being moved.

From a deeper perspective, this is esoteric teaching. It deals with the principles of life transformation and the art of success. By listening to this teaching, you can feel the power—an energy that can extend life, uplifting a withered existence that it may sprout anew. This is the power of compassion.

When you bring happiness to others, you yourself will be happy. When you bring others blessings, you yourself will be blessed.

We begin the journey from existing as an ordinary person to living as a compassionate being by doing our very first good deed.

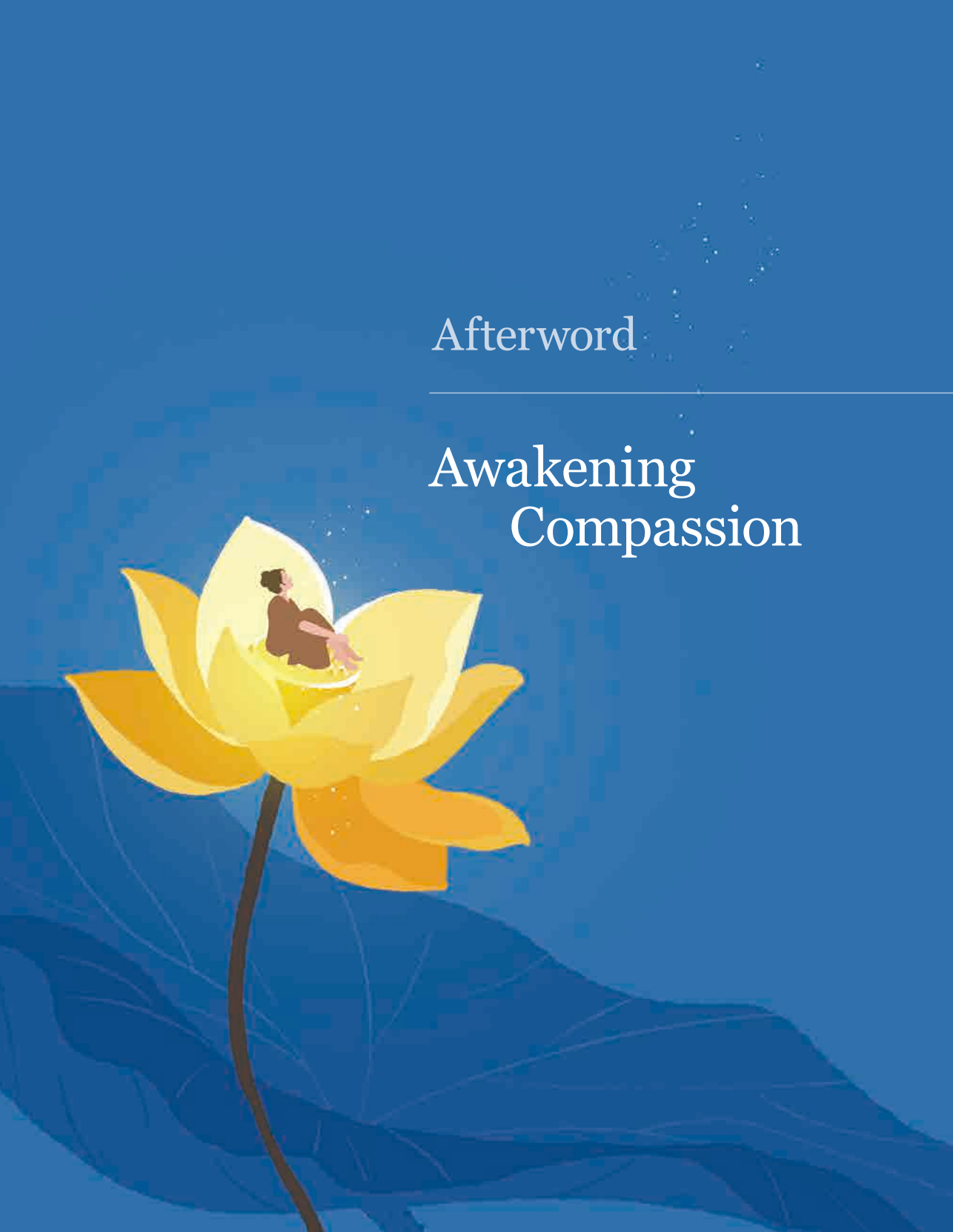
It doesn't matter how big or small the deed is, or whether it brings you a reward.
What matters is to do good without expectation.

I hope everyone can prepare a "Book of Merit," recording once a week how many good deeds you have done and how many mistakes you have made and will endeavor to correct.

Let compassion and good deeds become a habit, a daily part of your life.

Afterword

Awakening Compassion



Over the past thirty-plus years of teaching dharma, I have helped tens of thousands of people. They faced all kinds of life challenges: family conflicts, career setbacks, physical illness, emotional struggles. Though these sufferings differed in form, I found that when a person could face life with a compassionate heart, their pain and worries would ease, and the path to liberation would appear before them.

Heaven and hell are both created within our own minds. Pressures that seem unbearable, or obstacles that seem impossible to cross, eventually pass. Looking back, they are often nothing more than false alarms. In 1999, for instance, rumors of the world's end caused many to worry. A young mother came to me, asking, "Grandmaster, will the end of the world really come?" She

feared that if it did, her little daughter would be left without care, and the worry made her sleepless every night. In the end, no "end of the world" came—but her anxieties drained her body and spirit.

The mind can generate infinite troubles, but it can also give birth to infinite wisdom. Meeting life with a tense heart makes small problems large and large problems disastrous. A wise person knows how to reduce great troubles into small ones, and small ones into nothing. The Buddha said that "no-self" is the best attitude toward suffering. Whether joy or pain, happiness or fear, even life and death—all should be faced with calm acceptance. Meet everything with a compassionate and peaceful mind.

There is a Japanese man named Jiro Ono, a world-famous sushi chef, who spent a lifetime treating his work as the greatest joy. Every morning, he rose early to prepare sushi. Day after day, year after year, though the work was hard, he delighted in it, devoting his entire life to perfecting his craft. Most people might see this work as neither glamorous nor easy, but he found happiness in it, and dedicated himself to making sushi as delicious as possible.

That dedication and love made him the "God of Sushi." In 2025, he turned 100 years old. Up until 2023, he had continued to be wholly immersed in the craft he loved. Working selflessly became his path of cultivation. It brought him not only professional success, but also health, happiness, and longevity.

To be selfless in work, and selfless before profit; to meet complexity with a pure heart; to face troubles with compassion; to approach life with joy and gratitude. Day after day, when selflessness becomes a habit of life, one draws near to the state of "no-self." And "no-self" is a profound state on the journey of self-cultivation.

I sincerely hope that everyone learns to let go of self-centered feelings, to face everything with compassion, and to live with a pure and focused heart. When compassion leads, worries can be transformed into the power of growth. For example, instead of envying another's strengths, learn from them; if greed arises, practice giving; if you feel easily hurt, practice loving others more. In relationships, always remember the kindness of others.

When troubling thoughts arise, remind yourself: “I will use the compassionate mind of the Buddha to resolve all worries.” Visualize a pure lotus blooming in your heart, illuminated by the great, compassionate Buddha seated within. See your own body as the Buddha’s body, your smile as the Buddha’s face. With such a steadfast conviction in the power of compassion, you will find your body, too, gradually transforming, becoming pure and radiant.

When we love this world, the world will return to us infinite love. By awakening the compassion within, and learning to love and care for others, we can slowly move beyond the feelings of isolation and helplessness. Life will become filled with happiness and joy.

This is the finest method of self-liberation.

Official Websites

Grandmaster JinBodhi Official Website
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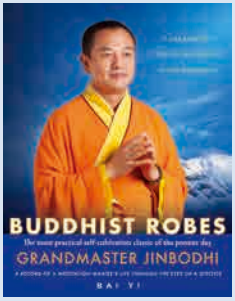
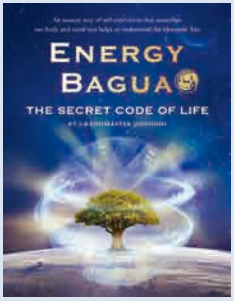
Grandmaster JinBodhi's Recommended Reads



Deep yet accessible, this book contains the most esoteric methods of self-cultivation. Simply by reading it, ordinary people are led to a happy and comfortable life and practitioners see a path to fundamental enlightenment. Open the book to bask in the calm wisdom of higher consciousness; experience a rare self-cultivation journey and even health improvements.

This book opens a direct path to health, happiness, success, and wisdom. Transcend time and space; be in harmony with Heaven, Earth, and fellow human beings, and broaden your experience of life. How does everything in the Universe relate to our life and health? Can we change destiny? Grandmaster JinBodhi reveals the answers.



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